

URER.
14 43
or
31 50
ce.
ev.
n,
18 00
H.
13 33
16 20
44 07
ed.
1 00
ees

For
do.
d'd
25,
om
nd
942 22
N. Z.
ss.
16 50
of
3 50
t. so.
ted from

rtions of
Bombay,
s, quilts,
schools:
ersons of
s.
ds.
CE.
myself to
receiv-

e, I had
month,
Herald.
Mission

speedy
shment,
se gen-
And I
at the
d make
delay.
power
subject:
ninety
en pro-
subject,
—first,
rovided
nd sec-
sasters,
named
the ap-
family.

THE

MISSIONARY HERALD.

VOL. XXII.

MAY, 1826.

No. 5.

American Board of Foreign Missions.

Ceylon.

EXTRACTS FROM MR. WINSLOW'S
JOURNAL AT OODOOVILLE.

(Continued from p. 108.)

Candidates for admission to the Church.

May 5, 1825. A meeting was held to day at Panditeripo, to examine those who profess a desire to unite themselves with the church, and to select the candidates, who, according to our regulations, must be put on the list, by general vote of the brethren, two months before they can be admitted to the church. About *thirty-five* individuals, —schoolmasters, boys and others, — were present, and gave, respectively, some account of the reason of their hope in Christ, and expressed a determination to follow on to know the Lord. Of these, as giving more satisfactory evidence of a change of heart, and being in other respects (on account of age, &c.) more proper subjects to receive the sacred ordinances, *twenty* were selected, and received as candidates.

20. An interesting, and, I hope, profitable meeting has been held to day at Manepy. The object of it was to have a season of prayer, of two or three hours, for some young men employed by us as helpers in different capacities, at the different stations, and then to call them together, and talk seriously with them, urging them to choose immediately and decidedly whom they will serve. Most of the brethren and sisters were together, and our morning season of prayer was very pleasant. We then had a meeting with the young men; with whom were also nine of the boys from the Central School. The young men were not all present, and there is reason to fear, that those who were, did not feel the solemnity of their situation as deeply as formerly. Jumbar, and his relative at Tillipally, absented

themselves, perhaps as much from want of inclination to come, as any thing. They do not appear so well as they did some weeks ago. The man-agar's son at Oodooville* was there, but he seems also going back. The two others at Oodooville, though tender and serious, seem held in bondage through fear of their friends, and are in danger of grieving away the Spirit, which is evidently yet striving with them. They are about to be married, and flatter themselves, that, after that ceremony is performed, (when, according to custom, they will be less under the authority of their parents and friends,) they will be able to "come out and be separate;" but we tremble for them, lest they fall wholly into the snare of the Devil. We told them, with weeping, "We can offer you no alternative, you must choose Christ and bear persecution, even death itself, if necessary, for his sake, or choose the world, and perish." They feel deeply, but have no strength to free themselves. The Lord deliver them. We learn in such instances the force of many injunctions and declarations of our Saviour, which seem to have little meaning in a Christian country, such as, "If a man come unto me, and hate not his father and mother," &c. "A man's foes shall be they of his own household." "He that taketh not up his cross," &c. These passages, in their connexion, and others similar, are so fully adapted to the state of things in a country where Christianity is beginning to have a *little* influence, that they seem recorded on purpose for those, who are struggling, as some here are, between their friends and their Saviour. Their force and propriety is most beautifully illustrated, and we see a striking evidence of their divine origin. The same remark may be extended to many parts of the Epistles, which receive new light when read to a small

* See p. 104 of the last Herald. Ed.

number of professed Christians in the midst of a heathen population. We see additional reasons for their injunctions to purity of life; their exhortations to have no fellowship with the unprofitable works of darkness; their caveats against the marriage of believers with unbelievers; and for the scrupulousness, with which they teach us to avoid all *approaches* to idolatry. In these, and many other respects, they seem as though written with just such a state of things in view, as exists here.

22. In going this afternoon from house to house, I came to an obscure place in a tope of palmyras, where I unexpectedly found a very decent house of the better sort, and several women, who were evidently of the higher class of natives. On entering into conversation with them, I was surprised to learn that one of them, a younger looking woman, the wife of the owner of the house, could *read* a little. On inquiry I learnt, that her husband had taught her! He was probably excited to this, by the progress of education among the females in our schools.

Native Customs.

27. Returning home this evening, I met a wedding procession, preceded by music, and attended by many with lamps and torches. Near the middle of the throng, was the bridegroom, under a sort of canopy, formed by a single piece of cloth attached to poles by the four corners, and carried by four men. Behind and before were his near relatives. The procession was on its way to the house of the bride, where a feast is provided, and where the marriage ceremonies are to be performed, and those who were ready and bidden, joined it as it passed along. I was forcibly reminded of the parable of the ten virgins.

June 12. I preached this afternoon at a school bungalow, near a house where a wedding feast was celebrating. The bridegroom was son of the Odigar of the village, and the father, who has always shown himself friendly to us, learning that I was there, came and brought his company with him to hear the preaching. As soon as I had concluded and sat down, the Odigar came suddenly near me, and began to sprinkle a perfumed liquor, (sandal-wood water,) from a silver censer, in my face, and on my head and body at the same time; causing a quantity of fruits, cake, &c. to be brought and laid at my feet. As it was a mere mark of respect not connected with any religious rite, I made no objection to receiving the fruit, &c.;

but endeavored to improve the opportunity to converse more particularly with the people who gathered around, especially with the bridegroom, who came in his best dress, with a square turban on his head, and took his seat at my feet on the mat. They were all very attentive when I explained to them the institution and design of marriage.

16. Attended the Tamul Society meeting, to day, at Nellore. This Society has been four years in existence, and has been useful. The object is for the members, consisting of all the missionaries in the District, to assist each other in the acquisition of the Tamul language. For this purpose, we have formed a small library, and we meet once a month. At these meetings we preach in Tamul alternately,—read and translate portions of Tamul—bring in idiomatic phrases—correct each other's pronunciation—make critical remarks on the sermon preached—prepare tracts to be printed—and take measures, as far as possible, to secure a uniformity in orthography. A number of tracts have already been prepared, of which two have been printed, one at Madras, and one at the press in Nellore.

July 1. Had an interesting evening meeting in the manner of a conference at the Colchester-school bungalow. Philip, one of our native assistants, stationed at Kaits, was here, and he, with Arienatham, and the girls' schoolmaster, spoke to much acceptance. While the latter was speaking, there was the utmost attention. As he is considerably acquainted with the Pooranas, he was able to reason with them from their own scriptures very plainly and forcibly on the danger and folly of idolatry. One leading man interrupted him to say, before all the people, "This is the true and only way of salvation." A Brahmin of the village, whom I have mentioned in former journals as being an inquirer, also gave his public assent to the truth of what was said.

Notice to Correspondents.

2. To our great joy, after having been without any direct intelligence from home for a long time, we have this day received American letters, down to the middle of February last. No pamphlets or papers have, however, come, and perhaps will not for some months. Our friends who wish us to get their letters early, would do well to write on very *light paper*, as not the number, but the weight, of letters regulates the postage here; and let them

request their letters to be forwarded by mail.

Changes at Oodooville in Five Years.

4. Five years ago to day, in connexion with brother and sister Spaulding, we took up our abode in this house, which had then neither floors, doors, nor windows; was not plastered, and but partly covered. We lived, and had all our effects, in a little unfinished room about twelve feet square, while brother and sister Spaulding had one of similar dimensions. But we were happy, because it was our *home among the heathen*, nor has this *home* become less precious by having been made somewhat more comfortable, and by having become more like a missionary station. Then we had no Boarding-School; only two native Free-Schools; no suitable place for preaching; and none about us, who wished to hear preaching. Only one young man, one native assistant, who is not now here, had any regard to Christianity.

Now, there is a *Female Boarding-School*; there are thirteen native Free-Schools; a decent place for public worship; a respectable congregation, and a little church. The change in the moral aspect at the station is, therefore, a little like that in its natural scenery. When we first (four months previous to taking up our residence here,) visited the place, it was "all grown over with briars and thorns," in which the serpent and scorpion lay concealed. The old broken down walls of the church and house were the resort of owls and bats, and the supposed residence of evil spirits. The natives around feared to come near the ruins, and the stranger quickened his step, and cast a hasty glance at them, in passing by. Let then the friends of missions, and especially the contributors to this mission, consider the change which *their* charity has effected. Let them look at the stones revived out of the heaps of rubbish; at the ruins rebuilt; the place, like the other stations of the mission, resorted to by multitudes to be benefited in a variety of ways;—the sick for healing; the poor for charity;* the ignorant, sometimes, for instruction; and many for various other purposes, which bring

them, for a short time, at least, within the sound of the Gospel. Even the *temporal* good, which is effected, is not small, but the spiritual benefits conferred are, it is hoped, infinitely superior. Let not any think their charity lost. They may meet some in heaven, brought to the knowledge of the truth, and saved, by their means. And who can calculate the benefits resulting from an earlier, rather than a later introduction of Christianity among the people—the difference between making a beginning *now*, and a *hundred years hence*—the population of the intermediate space made acquainted with the way of salvation, and many of them saved, instead of their all going down to the grave in the blindness and ruin of paganism.

May the importance of the object deeply affect and animate all, who contribute to this mission, or pray for its success, and not less deeply, or less strongly affect and animate us, their servants, whom they have sent forth to this work.

In reviewing the five years of my missionary life *here*, I find, amidst many causes for weeping and self-abasement, abundant reason to speak of the loving kindness of the Lord. Already has he continued me, with my dear partner, and all the brethren and sisters who came out with us, longer in the field than perhaps one half the missionaries to India; and, in general, he has graciously given me health, granted me opportunity to acquire some knowledge of the native language; and to preach among the Gentiles the unsearchable riches of Christ. This is not all. He has graciously owned his own word, and given it efficacy in the hearts of some, for "His name's sake;" and though great things have not been done; though the mass of the population around is, if not as much benighted, are as much enslaved, as ever, a great change has taken place—a beginning has been made—a little heaven has been thrown into the lump—liberty has been proclaimed to the captives, and there is great reason to hope, that even should the greater portion of the present generation be lost, many, *many* of the next will be redeemed, and come to Zion with songs and everlasting joy upon their heads.

View of the Station.

In coming from Jaffnapatam to Oodooville, your way lies principally through populous native villages, which appear, at a distance, like a continued forest, on account of the large, and tall

* Our means allow us to do but little in way of relief to the numerous poor around us, but we are constrained to do something. About twenty beggars come regularly to church on Sabbath morning, and receive the value of two or three cents each, and at other times occasionally a little rice, or a cloth. There are various applications on week days, by those whose necessities plead irresistibly for them, and whom we cannot send empty away, while we have the means of subsistence ourselves.

fruit, and other trees, beneath which the houses are concealed. Indeed, the road, much of the way, is shaded by the banyan, or the wide spreading and thickly leaved margosa, which afford a most agreeable protection from a tropical sun, and look green and fresh, even when the fields around are burnt up with heat. The continual verdure of these and some other trees, gives a richness to the scenery, which compensates, in part, for its monotony. There being neither hill, nor rivulet, nor even a solitary rock; but one unvaried surface of level country, with a similar variety of gardens, orchards, dry grain lands, and rice fields, the prospect would be tiresome, were it not enlivened, here and there, at all times, with the rich verdure of spring. A carpet of the brightest green nature ever laid, is sometimes seen here in the midst of what appears a sandy waste. Such are the little spots, cultivated, during the hot season, in the midst of the rice grounds, and watered from some tank, or well. The road to Oodooville is good.

After passing through the village of Erneville, four and a half miles from Jaffna, you come in sight of the church and house, about one mile distant, at the left hand. They are three-quarters of a mile from the main road, leading on to Mallagum and Tillipally. The low gable end of the church, and the front of the house, on a line with it, both plastered and white-washed outside, make a pretty appearance from the road in passing, as the ground is quite level, and nothing obstructs the view. In front of the house is an open plain extending to the east, as far as the eye can reach. A little distance back, but not in sight, are rice fields; and, on either side, the gardens and houses of Oodooville village. The house and church, with the ground belonging to them, are enclosed with a neat living hedge, and we enter, through a plain, barred gate, (from the road which runs east and west,) a walk running directly past the front door of the church, to the south end of the Virandah of the house, a few feet beyond it. The house is connected with the church by an arched gateway, through which we go into the back part of the garden, and with a long, low stone building parallel with the house, and about 20 yards back, used for a store-room and kitchen. On a line with that, is a mud-walled bungalow, occupied by the Female-School, which has, also, a schoolroom taken off from the west end of the church. Immediately back of this room, is a convenient bungalow, with mud walls, but white-washed, occupied by the native assist-

ant at the station. The breadth of the church is 27 feet, and the whole length 130 feet, of which only 90 are now taken up by the part occupied for divine worship.

The church, though low and narrow, covered with olas, without a ceiling over head, without doors, or windows, and having only a small bell hung on two posts at the top of the front gable end, is a very decent and comfortable place, for a native congregation; and what is better, it is *tolerably well filled on the Sabbath*. The house, as well as the church, is most of it covered with olas, and, like many other houses here, is not ceiled over head; so that the roof, from which snakes and serpents sometimes fall, is seen inside from the floor. There are two decent rooms in front, and two narrow rooms back. None of them are large, but they are comfortable.

There is a pleasant virandah in front, which looks into a garden, where are roses, Indian pinks, and various other flowers, most of them peculiar to a tropical climate. There are, also, in the garden, sallads, as lettuce, parsely, &c. and we cultivate cucumbers, water-melons, onions, potatoes, beans, and arrow-root, and some other vegetables peculiar to the country. We have plants of the orange, lime, pomegranate, jack, mango, and some other fruit trees; and near the house is a vine, which is beginning to bear very fine grapes.

The principal thing to be seen in the garden, however, which is on three sides of the house, is the *plantain*, whose broad and fresh leaf, shooting up, and then bending over like the leaf of a cornstalk a hundred times magnified, affords a most agreeable relief to the eye, and a partial shade. By giving out considerable quantities of moisture, it allays the burning heat of the atmosphere. During the dry season, that is, from the latter part of January to the latter part of October, when but little rain falls, large quantities of water are drawn, almost daily, from the wells, and conducted in little channels over the garden, which also tends to cool the air. This watering is so expensive, that the garden does not more than pay for itself, unless the comfort, and almost necessity, of a little shade around one, be reckoned in the account.

There are two wells on the premises; one an old one, which was filled up when we came, and which now contains very little water, and another which we have dug. The latter is about 20 feet deep, and 30 feet in circumference, and sunk nine feet into the rock, which forms the basis of this District. It has

usually near five feet of water. This water is raised by a large basket, attached by a rope or pole to a common well-sweep, on which a man, by the help of some pegs in the sweep, and some tall saplings on either side for him to lay his hands on, steps back and forwards to bring his weight on the opposite side to the basket, when it is full, and on the same side with it, when empty, while another, directing the pole, or rope, fills and empties the basket. By this simple contrivance, about six gallons of water are raised at once, and near a barrel in a minute, when they particularly exert themselves. The whole body of water in the well is easily drawn out by two men, in a forenoon. This manner of watering the lands, is common throughout the District, though, in most parts, the wells are less deep than they are here, and there are many tanks from which the water is more readily raised. "And he shall be like a tree planted by the rivers [channels] of water." Ps. i, 3.*

Sandwich Islands.

HAWAII.

EXTRACTS OF A LETTER FROM MESSRS. THURSTON AND BISHOP.

THE letter to the Corresponding Secretary, from which the following extracts are made, is dated at Kairua, Feb. 17, 1825, and was a considerable time on the way. The facts, however, which are communicated below, have not been anticipated by any subsequent documents from the islands.—Speaking of the schools, Messrs. Thurston and Bishop say:

Since the visit made us by Kaahu-manu, in September last, a new and accelerated impulse has been given to the erection of schools in all the principal villages in this part of the island. There are now nearly *forty schools* in successful operation on this island, and many villages are waiting for teachers and books. The only difficulty that we meet with, in extending schools, is the want of a sufficient supply of elementary books, and teachers qualified to instruct in a proper manner.

* In the parish of *Pootour*, about six miles from this place, and nearly ten from Jaffnapatam, is a *natural well*, the mouth of which is as large as a good sized room, say 20 by 30 feet, and the water, which seems to extend under snielving rocks, and rises to within about 15 feet of the surface, is more than 100 feet deep. It is supposed, that the fountain is nearly inexhaustible, and preparations are now making by Government to raise it, by a steam engine, for the purpose of watering the surrounding lands.

Need of a Printing-Press on Hawaii.

We have no doubt, that it will soon be expedient to establish a printing-press on this island, in order to furnish an adequate supply of school-books and of the Scriptures to the people. Such a measure would, no doubt, greatly conduce to the extensive diffusion of evangelical light. Indeed it is impossible, that the single press at Oahu can supply the 85,000 inhabitants of this island with spelling-books, catechisms, hymn-books, and Bibles. The increasing daily demands upon us from distant places for books, which we can only in part supply, fully evince the fact. A pious printer, of devoted and self-denying principles, and of studious habits, one who would desire ultimately to become a preacher of the Gospel, might here find a field of extensive usefulness, where, if found faithful, a rich harvest of souls would hereafter be his reward and crown of rejoicing.

Our houses are now completed, and we are removing into them. They consist of two dwelling houses, thatched with the leaf of the *hala* tree, each 40 feet by 24; and two mud houses for cooking and storage, 25 feet by 18. Our accommodations, if not enviable, we trust will be comfortable.

Call for the Scriptures.

We hope in a short time to commence the translation of the Scriptures into the language of Hawaii, which has already been begun at the leeward stations. It is highly desirable, that one of the Gospels, at least, be issued from the press, in the course of the present year, and distributed among the people.

Had we the means of extending the number of schools as widely as the door is opened to receive them, we have no doubt that *ten thousand* persons on this island, might this year be taught to read, with accuracy and ease, the word of God in their own language. To the repeated inquiries of the people, "When shall the word of God be put into their hands that they may know it for themselves?" we have, as yet, been unable to give a satisfactory answer. But let it not be supposed, that, with these animating prospects before us, we are without our trials and discouragements. Trials and sufferings are the universal lot of humanity; why then should we be exempt? The general apathy and indifference, with which our message is received, the bigotted adherence to their old abominations, manifested by the great mass of the people, although for-

bidden by the late laws of the land; and the increasing and perverse opposition shewn towards the truths of the Gospel, in proportion as knowledge increases among them;—these, together with the perplexities and privations attendant upon our residence in a heathen land, constitute our principal trials. Still we are enabled to say, with gratitude to God our heavenly Father, that we are happy in our work, and have no desire to exchange it for situations in a Christian country, and among enlightened society, as long as the hand of Providence prolongs our usefulness here. It is the continual desire of our hearts, if we know them, to preach salvation through Christ, to the ignorant and wretched and perishing sons of men, as the only means of alleviating the miseries of this life, and raising them to happiness in the life to come.

Station at Kaavaroa.

The location of Mr. Ely at Kaavaroa has thus far been attended with very encouraging and hopeful appearances. Under the auspices of Kapiolani and Kamakau, the whole of that, together with a part of several neighboring villages, has been brought under the immediate influence of the Gospel. A degree of order and attention to religious things is there apparent, beyond what we have witnessed in any other place. The school, under the instruction of Hapu and Delia, embraces all the children of the village, besides many adults. Morning and evening they are all assembled at the school *ranai* to recite their catechism and attend prayers. There are also several serious inquirers, who give very hopeful appearances.

The reader will remember a statement in the last number of the Herald, that, a few months later than the date of the foregoing communication, there were encouraging tokens of an approaching revival of religion at Kai-rua.

MAUI.

EXTRACTS FROM THE COMMUNICATIONS OF MR. RICHARDS.

COMMUNICATIONS have lately been received from Mr. Richards, missionary at Lahaina, on the island of Maui, which, for the most part, furnish matter for encouragement and joy. For this reason, our extracts from them will be copious.

On the first of February 1845, Mr. and Mrs. Stewart sailed from Lahaina, to make a visit

at Honoruru; and on that day Mr. Richards' journal, now to be presented, commenced.

Miscellaneous.

In the evening, I was called to visit a sick man, and when I arrived at the place, I found quite a circle collected, expecting to see me there. I had a very favorable opportunity to communicate religious instruction, and the affection of the people for me I felt was a pledge, that what I said to them would not be disregarded. When I returned to the house, I found a small, but pleasant circle of chiefs collected to sympathise with Mrs. Richards, on account of her having no female companion to whom she can speak. After conversing with them a while respecting our American friends, and our object in leaving them to reside among strangers, we commended them to God in prayer, and they took an affectionate leave of us.

Feb. 2. This morning the princess called at an early hour to know if Mrs. R. would again receive her as a pupil to study English. She proposes to come in the same manner as she did about a year ago. She then attended to instruction very regularly, for several weeks, and made considerable progress; but has now, for several months, been very inattentive to instruction. We think there is a very favorable change taking place in her character. After meeting this evening, she called and spent more than an hour in asking questions respecting the patriarchs, apostles, and other Scripture characters, of whom she has heard us speak. She is an interesting girl, and when she is not under the influence of bad advisers, listens to instruction with all desirable docility.

3. A vessel arrived from Honoruru with intelligence, that Karaimoku is sick. In about six hours after the intelligence arrived, several chiefs embarked, and we are now left with but few chiefs at Lahaina.

4. This evening, as I called to see Taau, who is sick, I perceived a female sitting in the house, as though it were her home. Knowing her to be one of the favorite attendants of the princess, I inquired the reason of her being away from her chief. Taau told me, that the people were very angry with her, because, at a recent funeral, she did not wail according to their ancient custom; and on this account they are so constantly teasing her, that she can find no rest. This girl has, for a considerable time, been particularly attentive to instruction, has been a private pupil to Mrs. Richards, and appears to be truly seeking for the right path. She has

cast off all habits of immorality, and strenuously opposes the evil practices of her associates. On this account, they have combined together for the purpose of leading her into temptation. They watch her night and day, and, if she attempts to retire, she is so closely followed, that she says, "I am almost dead, by being watched." Yesterday she fled to the house of Tana, and told her associates that she would not again join them in iniquity; that, rather than do it, she would forsake them entirely, and take her residence with Tana; and if she could not be safe there, she would flee to the missionaries. She is indeed severely persecuted; but we have strong hopes she is a lamb of the flock. If so, the good Shepherd will protect her.

13. This evening, as I called on the chiefs, I was particularly gratified with their frankness in confessing what we have long known to be a characteristic difference between them and all respectable foreigners. I said to Kehekiri, "Perhaps Hoapiriwahine is on her way back to Lahaina." He answered, "No, she will not come yet." "But," said I, "she told Mr. Stewart she should sail to day." Several of the chiefs then spoke at the same instant. "We are not like you. If you say Monday, you mean Monday; but when we say Monday, we mean Monday, Tuesday, Wednesday, or any other day not very far off." This is indeed strictly true respecting nearly all the chiefs and people of these islands. Fourteen months ago, Karaimoku gave his sister orders to select a building spot, and there erect houses for us immediately. Good houses can be erected in a fortnight, but when erected will stand only two or three years. She has done nothing about our houses yet, and still no one even thinks of her having disobeyed his orders. This almost perfect disregard of time, is a great hindrance in our work, and renders it exceedingly difficult transacting business with the people.

15. We have to day been obliged to remove every thing from our house, in consequence of a light rain, which fell a few days ago. The house leaks so badly, that all that is in it becomes wet or damp whenever it rains; and two days are scarcely sufficient to put our things in proper repair.

At sunset, the brig Ainoa anchored in the road with Hoapiriwahine. She has been absent from this place, and from her husband, ever since the 23d of September. We welcome her back to Lahaina with joy, for she is uniformly very kind to us, and when absent there is no one that fully supplies her place. She comes back full of zeal, which I

trust will be followed by good works. Few chiefs have more influence, and none more stability, than she. We run no risk, therefore, in depending on her friendship.

17. Mrs. Richards confined to her bed, and I fear will not soon rise from it. When sick and alone, we have more than once made the anxious inquiry, Who shall be our physician, and who our nurse? Who shall watch by our bed, and provide for our little one, while disease is preying upon us, and rendering us insensible either to our own wants, or the wants of our offspring? At such times as this, who shall speak to the people, and who shall superintend the schools?

Establishment of a Prayer-Meeting by Native Females.

18. The subject of establishing a female prayer-meeting has, for several days, been in agitation. Hoapiriwahine said to me, "Who are the proper persons to meet?" I answered, "Those who have cast off their old practices, and have become good." She said, "There are not many such in Lahaina." I replied, "Then there must not many attend." She said, "Perhaps it is well for those to meet, who are skilful in praying, and in speaking the word of God." I borrowed one of her figures, and replied, "Yes, unless they are at heart like rotten eggs." She answered, "We are all rotten at heart."

After some further conversation on the subject, ten were selected as proper persons to attend. As soon as the persons were selected, she was anxious they should assemble immediately. I objected, on account of Mrs. Richards being unable to meet with them; but they were all unwilling to postpone it, even for a single week. I therefore committed the care of the meeting to Kaamoku and Tauawahine, the former of whom is a church member; and they have both attended prayer-meetings at the Society Islands.

As soon as the meeting was ended, several came to our house to express their joy on the occasion. One said, "This is casting off the old way." Another said, "This is the beginning of good things." Another said, "This is like Tahiti;"—and we can but feel, that it is something like America.

One of the persons who attended the meeting was Nahienaena, the young princess. Hoapiriwahine asked her, why she came to that meeting. The little girl answered, "You have always told me to be strong, to cast off the old way, and to walk in the straight path.

Your husband has always told me so too; and I remember the words of my mother Keopuolani. She told me it was a good thing to learn the new way. She told me to love God and Jesus Christ; to mind the word of God; to mind the instructions of my good teachers; to keep the Sabbath day, and pray to God. She told me not to walk with bad companions; not to go in the ways of wickedness. She told you, also, to watch over me, and counsel me, and give me good instruction. I remember all these words of my good mother, and I desire to obey them, and therefore I have come here to day."

The earnestness, with which this was spoken, served to animate all who were present. She said much more respecting her determination to go in the right way, and also invited all present to go with her.

23. Mrs. Richards is to day so much revived as to be able to sit up, and has a prospect of soon being well again. Thus the good Shepherd takes care of us.

Extraordinary Attention to Religion at Lahaina.

The principal facts under this head will now be given in a connected series; and they are such as can be accounted for only by supposing that, in the early part of the last year, Lahaina was favored with a special effusion of the Holy Spirit.

24. At ten o'clock, after the doors were closed for the night, there was a violent rapping at the gate, at which I called out to know what was wanted. The answer was, "I want you should direct me to the right way." I knew the voice, having been acquainted with the man. It was he who, about a year ago, pleaded with me so earnestly to give him a book, and finally wrote a request for one, although he could not tell any of the printed letters. He now seemed like a man zealously engaged in pursuit of some object. He several times repeated the inquiry, "How shall I proceed?" And followed his question with earnest entreaties that I would direct him; for, said he, "You are the light—I am darkness—you must enlighten me." I endeavored to ascertain, as well as I could, what particular subject occupied his mind. I found, on inquiry, that he was most fully convinced of the folly of his old system of religion. He seemed, also, convinced of the truth of Christianity, but still had no very definite views on the subject. He is indeed like a man wandering in a thick forest in the night. He knows that be-

hind him is nothing but perpetual darkness and death. He is convinced that there is a place of light, although he never saw it, and knows not what it is. He has been feeling for the path that leads to it, till he is perfectly bewildered, and then inquires, with great earnestness, "How shall I proceed?" I gave him such instruction respecting the road, as I was able, and then recommended to him the heavenly Guide, who, I trust, is about to bring him from the wilderness, and will finally conduct him to the land of promise.

As soon as the female prayer-meeting was out, several persons came, as before, to express their joy. Tauawahine gave me a very particular account of the meeting. She said the young princess made one of the prayers,— "and it was a good prayer, too. All her mothers, the old people that were present, are unskilful, they know but little about praying; they are left handed. We all greatly loved her prayer."

27. At evening, Puua, a *funahale* (bosom friend) of the king, called, with his wife, for religious instruction. She said, "We have come to you staggering as we come. We do not know how to walk; do tell us how. We two cannot go alone, for we do not know the road. You must go forward and lead us." I handed them seats; when, seeing Mrs. R. and myself without any other person in the house, they burst out in the strongest expressions of sympathy for us, and lavished their highest encomiums on us for our love and kindness, in coming to live in this dark land. She soon, however, introduced again, the subject of their ignorance, by saying, "We two know each others' hearts, but you do not know them; we wish to reveal them to you." He added, "Yes, we will throw out, and throw out, and throw out, till you know all our hearts, and then you must sort out the good and evil, that we may know what is right, and what is wrong. We are exceedingly ignorant, and left handed. You must teach us, that we may know and become wise." I commended them for their desire to receive instruction, and for their exertions to obtain it, and then spoke to them of the great and good Teacher, that came into the world to instruct us all.

O how it would have rejoiced the hearts of our Christian friends in America, could they have seen with what docility and interest these persons listened to the story of our Saviour.

March 2. This evening several females called to inquire respecting the well, as they said. I at first did not understand what they wanted; but soon

found that they had heard something respecting the Samaritan woman, that came to Jacob's well, and found Jesus there; and they wished me to give them the whole history.

They listened most attentively till I finished the whole account. One of them said, "Perhaps that woman had formerly a dark heart like ours." I answered, "Yes, she had, but she was enlightened by Jesus, and then she rejoiced exceedingly, because she had found a Saviour." Several of the females replied at once, "It is just so with us. We were all dark hearted till you came, and by you we have found a Saviour. We exceedingly rejoice."

There is now scarce a day passes, but that one or more call on us to make some inquiry respecting the Bible, or some of its truths.

10. This morning, as soon as I was up, Maro, my interpreter, called to inquire respecting "selling the soul." He was led to this inquiry by my sermon yesterday, which was from the text, "What shall a man give in exchange for his soul?" This man was formerly intemperate, and he appeared alarmed lest he had sold his soul. He wished, therefore, for an explanation of the part of my sermon, which related to that point. He obtained some satisfaction, however, from the circumstance, that he has now abandoned his former evil practice. But on another point I rather increased his fears. He is a man who takes much trouble to make himself appear better than others, especially in dress. For this purpose, when ships are here, he is inordinately engaged in trading, much to the neglect of instruction. When I answered his inquiries on this point, he walked away with a sorrowful countenance.—This man enjoys far greater advantages for instruction, than any other in Lahaina. He has been Mrs. R.'s pupil, for a year and a half, learning English, and he has always been my teacher in his own language. There are few natives, that I have seen, who have so sound a mind as he has, and I have found no one so patient of investigation. When engaged in the translation of the Scriptures, he makes many very interesting inquiries, and the truths, which he learns, often seem to pierce him to the heart.

16. After meeting, a woman called, and inquired with great earnestness, "Will not God be angry with me for my prayer?" I inquired, why? She said, "At noon I retired to a house to pray, and supposed I was alone. When I had ended my prayer, I found there had been a man in another part of the

house, who had heard all my prayer. Is not God angry with me?" Her great fear in this case, doubtless arose from the former superstitions of the people respecting eating. It was death for a woman to enter a house where men were eating. The woman leaped from her seat for joy, when I told her, that for such things Jehovah is not angry with us.

23. Nahienaena called, and spent the evening with us, making inquiries, as usual, respecting the Scriptures. She is daily improving in her whole character. As she grows more attentive to instruction, she becomes more modest, and less aspiring. She has recently been very much troubled by the noise and bad behavior of her people. She has now forbidden all who cannot read the hymns, to enter her house. The consequence of this *tabu* is, that, while she is at home, she has quite a select number of attendants. Another consequence is, that Wahinepio is angry, and has forbidden any to enter her house, who are not skilful in the *hurahura* [dance.] This is a good example of the difference between these two persons.

27. This evening Puua, the man who, a few days ago, wished to throw out his heart to me, came and said, "When is the good time for the exercise of repentance?" I answered, "Now, and at all times." He inquired again, "Is it proper to repent at midnight?" I said, yes. "Is it proper in the morning?" Yes. "Is it proper at noon?" Yes. "Is it proper in the evening?" Yes. "Is it proper to repent lying down?" Yes. "Is it proper to repent standing up?" Yes. "Is it proper when I am in the sea bathing?" Yes. "Is it proper when I am in my canoe fishing?" Yes. Then he exclaimed, "That is very good; then I will *always* repent." This man, and his wife, and several other persons, call almost every day for religious instruction.

28. Last night, about midnight, the young princess came to our house for a lamp, that she might look into the church. I inquired, why she wished to look into the church at that time of night. She said, "Because there are some wicked people in that house of Jehovah, and I wish to know who they are." I afterwards inquired of some of her girls, how she came to know that there were people in the church at that time of night. They told me, she was in the habit of frequently rising at midnight, and retiring to that house for prayer. You can better imagine, than I describe, what our feelings are at seeing this little girl thus zealously engaged in the duties of piety.

31. Last evening, after our doors were closed for the night, I heard the gate open, and, as I listened, I soon perceived two persons in conversation at the door. On opening the door, I found them to be Kaamoku and Halekii. The former is a member of our church from Tahiti, and the latter is the person already mentioned, who fled to Taula for protection. She said the object of her coming was, to make known her thoughts, to confess her sins, and to inquire the road to heaven. The reason of her coming at that late hour was, that she might escape the assaults of those, who are constantly lying in wait for her. Her associates still continue to revile and persecute her. They are constantly laying their plans to lead her astray, and draw her back to their own evil practices. She appears, however, to stand firm, and I have strong hope that her feet are on that Rock, which can never be moved.

April 2. About an hour before sunset two men came to our house to seek religious instruction. Soon a few more came, and so they continued to collect until ten o'clock, when our house became literally full. They came in small companies, and each without the knowledge of the rest. The fore part of the evening I spent in listening to their questions, and in giving them answers. The latter part I spent in inculcating the first principles of Christianity. I never saw a more attentive circle. Their questions excite in us a variety of emotions. They have, many of them, obtained considerable knowledge of Christianity, and manifest this in many of their questions. This serves to make their native superstition and ignorance appear the more pitiable.

Mr. Richards mentions several of their inquiries, some of which are sufficiently trifling, but shew, nevertheless, how difficult it is to eradicate from the mind the idea, that God looketh at the "outward appearance." Many of their questions, however, had a different character, and were such as these:—"How shall we know what things are sinful?" "How shall we free ourselves from sin?" "How escape the punishment due to sin?" "What should be our feelings in prayer?"

On the 3d, Puaaiti (the blind man who has been several times mentioned in the *Herald*), and Tauawahine were propounded for admission to the church. Immediately after the public service, at which this was done, Mr. R. makes the following entry in his journal.

Since meeting, the house has been crowded with persons making inquiries

on the various subjects, which have this day been introduced. The transactions of the day have appeared to bring religion more home to the minds of the people, than any thing I have before witnessed. It has been a day, which we shall not soon forget, and I trust, there are some of the people, who will remember it with joy through eternity.

6. This morning, when I awoke, I found several persons at the door, waiting to see me, "to declare to me their thoughts," and to seek direction to the way of life. There has not been a day, for more than a week, in which several persons have not called for the same purpose. I learnt, also, to-day, that there is a large company of women and girls, belonging to the princess, who are in the habit of meeting every evening at sunset for prayer. They requested the privilege of attending the meeting, which is held weekly at our house, and conducted by Mrs. Richards. Not being acquainted with them, she thought not best to admit them till she had opportunity to gain some knowledge of their characters. They then went to Kaamoku, and inquired whether it would be wrong for them to meet by themselves. She told them, no; and from that time they have held a prayer-meeting every day at sunset, under the superintendence of the two Tahitian females, Tauawahine and Kaamoku. The number of those, who meet in this manner, is about twenty-seven.

Fearing lest the natives, whose attention had thus been called up to the duties of religion, should rest satisfied with mere external performances, Mr. Richards held a meeting for the purpose of discussing the subject. Many afterwards called to make inquiries respecting America:—whether people there repent—how they repent—and what the sins are of which they repent? In view of this meeting, Mr. R. states this important fact.

It is here a very observable fact, that those who have obtained no knowledge of the character of God, have no idea of any repentance, except that which is for external immorality and wickedness. Of course they inquire with wonder, "Of what do the good people in America repent?" But those, who manifest any considerable knowledge of the character of God, make no such inquiries. In prayer they confess the sins of the heart, and it is the heart which they pray may be cleansed in the blood of Christ.

9. Tauawaahie and Puaaiti came, according to the direction which I gave them last Sabbath. That you may

have some idea of the knowledge, that this blind man has acquired on the subject of Christianity, I will give you some of the questions which I asked him, and the answers which were given by him.

Q. Why do you request to be received into the church?

Ans. Because I love Jesus Christ, and I love you, and I desire to dwell with you in the fold of Christ, and to join with you in eating the holy bread and drinking the holy wine.

Q. What is the holy bread?

Ans. It is the body of Christ, which he gave to save sinners.

Q. Do we then eat the body of Christ?

Ans. No, but we eat the bread, which means his body; and as we eat bread that our bodies may not die, so our souls love Jesus Christ, and receive him for their Saviour, that they may not die.

Q. What is the holy wine?

Ans. It is the blood of Christ, which he poured out on Calvary in Jerusalem, in the land of Judea, to save us sinners.

Q. Do we then drink the blood of Christ?

Ans. No, but the wine means his blood, just as the holy bread means his body; and all those who go to Christ, and lean on him, will have their sins washed away in his blood, and their souls saved for ever in heaven.

Q. Why do you think it more suitable, that you should join the church, than others?

Ans. Perhaps it is not. (Hesitating.) If it is not proper, you must tell me. But I do greatly desire to dwell with you in the fold of Christ. (Here he wiped his blind eyes.)

Q. Who do you think are the proper persons to be received to the Church?

Ans. Those who have repented of their sins, and obtained new hearts.

Q. What is a new heart?

Ans. It is one, which loves God, and loves the word of God, and does not love sin, or sinful ways.

Q. Do you think you have obtained a new heart?

Ans. At one time, I think I have; and then I think again, and think I have not. I do not know. God knows. I hope I have a new heart.

Q. What makes you hope that you have a new heart?

Ans. This is the reason why I hope I have a new heart. The heart I have now, is not like the one I formerly had. The one I have now, is very bad—it is unbelieving, and inclined to evil. But it is not like the one I formerly had. Yes,—I think I have a new heart.

I have given these as an example of his answers to the questions, which I put to him. His answers to other questions were equally rational and correct. The questions were all new to him, and he answered them from his own knowledge, and not from having committed any catechism. He has attended some to a Tahitian catechism, but the questions were not taken from it. While questioning this blind convert from heathenism, my mind has often turned to the thousands in America, who, with all their light, and all their privileges, have not half the knowledge of the Gospel that he has.

The figurative language, in the following occurrence, is carried somewhat to excess; but the whole is so characteristic, that we cannot withhold it.

13. This evening Puaa came into the house in great agitation, and said, with a strong, but trembling voice, "Great is my pain! Here give me some medicine; I am in a most gripping pain at my vitals, and you are my physician!" His countenance was so distorted, and his gestures so expressive, that at first I understood him literally; but soon perceived my mistake, and said to him, "I can give you some medicine, which is very bitter, but it will certainly cure you, if you take it according to my directions." He replied, "I suppose your medicine is to repent and wash in the blood of Jesus." I said, "Yes; that will cure you." We were now interrupted, but as soon as he could, he resumed the subject of his sins. He said, "I called on you this morning, and you sowed some good seed; but as soon as I went out, I met some men from the ships, and they sowed *tares*. These men stagger me; I cannot go straight. I begin to think about God and good things, and the evil thoughts spring up in my heart—they cannot dwell together—it is truly like the cholera." Here his wife interrupted him and said, "We must fight, I suppose." I answered, "Yes, thus Paul did. He had a war in his heart; and now I can assure you, that if you fight, you will conquer, and at length will see all your enemies dead before you." He exclaimed exultingly, "Dead!" "Yes," said I. He swung his hands, and turned his head in triumph, saying, "Then I'll fight—then I'll fight." His wife here interrupted him again, saying, "The native woman, who was formerly our teacher, has gone astray, and done wickedly; are we, her pupils, criminal in this thing?" Their countenances spoke their joy, when I told them, no. He then introduced another

subject, by rising from his chair, and saying, "What shall I do? When I rise up to pray, my mouth is so awkward and blundering, that I can say nothing right. Perhaps it is not proper for me to pray?" I said to him, "God does not look at the mouth, he looks at the heart." He said, "If the heart is skilful, will not God be offended at the blunders of the mouth." When I told him no, he said, "Then I'll pray, and pray, and pray;—perhaps I may learn at last—perhaps God will hear me."

I have given this man's language as literally as I could, from the belief, that you can judge better of his feelings from his own words, than from any separate description I could give of him.

18. Hoapiri and wife, and Nahienaena, called while we were at dinner, and did not leave the house until dark. Their particular object in making so long a stay, was to hear me read the Scriptures, in the translation of which I am now engaged. I spend a few hours every day in this delightful employment, in company with Maro. When we came to the account of the two blind men, that were cured, and spread the fame of Jesus contrary to his orders, he appeared indignant at their conduct, and wished to know, if they were not made blind again.

The Christian reader, while he peruses the preceding pages, will scarcely fail to lift his heart in devout thanksgivings to the King of Zion; but, should he have found nothing yet to move him, the following must raise him to a transport of grateful admiration.

19. *As I was walking this evening, I heard the voice of prayer in six different houses, in the course of a few rods.* I think there are now not less than *fifty houses* in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day, that I am not interrupted in my regular employment, by calls of persons anxious to know what they may do to be saved.

21. For four days, our house has not been empty, except while the door has been fastened. When I wake in the morning, I find people waiting at the door to converse on the truths of the Scriptures. Soon Hoapiri, wife and train, come and spend the day; and after the door is closed at evening, we are interrupted by constant calls, and are not unfrequently awaked at midnight, by those who wish to ask questions. Houses for prayer, are multiplying in every part of

the village, and the interest, which is manifested on the concerns of eternity, is such as, only six months ago, I did not expect would be seen, even for a whole generation.

23. In the morning, several females called, for the purpose of having a female prayer-meeting established. Kāmoku gave me the reasons why they wished to have another meeting. She said, that the females were coming to converse with her night and day, and in so great numbers, that she could find no rest, and they were all anxious to assemble together, that she might teach them, and they strengthen each other. She said she was acquainted with *thirty-one praying females* in Nahienaena's train. Considering her as a proper person to superintend a religious meeting, I gave my approbation, so that there are now three separate circles of females in Lahaina, who meet regularly for prayer, embracing the number of about *sixty* persons. Eleven strangers have called, during the day, to converse respecting the truths of Christianity. One man, whom I have long known to be a bad man, called for the purpose of confessing his crimes. He said, "I have been exceedingly wicked. I have lied, stolen, been angry, fought, committed adultery, murder, and, even since I have lived at Lahaina, I have done these things. I have also been angry with you, and lied about you, and scoffed at your good words. I have led the young chief astray, and have sacrificed to our old gods, and have done every kind of wickedness. I am exceedingly afraid, for God is angry with me, and I am afraid of him. On account of my fear I have now come to you, to make known the thoughts of my heart."

I was told, after he left the house, that he did not sleep at all last night, on account of his anxiety of mind. Truly the Lord is with us, he pleadeth his own cause among the heathen.

26. Two years ago to-day, we first set our eyes on Lahaina. We passed not so near as to see the dwellings. We knew not then its relative importance, and had no expectation that it would be the place of our residence. When we first set our feet on these shores, little did we think, that, in *less than two years*, our eyes would see what they now behold, or, that our ears would hear such heart cheering inquiries and declarations, as are now constantly sounding in our ears. This second anniversary day of our arrival, is indeed, a joyful day at Lahaina. Would that I could give you such an account of what is passing here, as to introduce you to

the multitudes of those, who are daily inquiring what they shall do to be saved.

When I walk out, at whatever time of day it may be, and in whatever direction, I hear the voice of prayer, and am accosted by multitudes, and requested to stop and give instructions. When we retire at night, we almost uniformly send some from our house, who are anxious to receive instruction, and when we rise in the morning, we almost always find persons waiting at the door to see us.

The meeting of the females in the afternoon, which is conducted by Mrs. Richards, was unusually interesting. Half who were present were bathed in tears. Halekii made one of the prayers. She prayed most fervently that the secret sins of the heart might be forgiven, and that God would reveal to them those hidden sins of which they were unconscious.

Soon after the meeting was closed, and the females left the yard, Mrs. R. went to the door, and perceived the princess standing alone in the *ranai*, in a very pensive attitude.

I had heard that, for several days, she had been wishing to converse with me, but was too bashful to converse before company. I invited her into the house, and, as delicately as I could, introduced conversation with her, endeavoring to elicit the true feelings of her heart. She sat and talked freely for an hour. She talked with a freedom and simplicity peculiar to such as our Saviour, when on earth, took in his arms, and blessed. She spoke particularly of the various sins, of which she has, at different times, been guilty; and among others, spoke of her sacrificing to her old gods.* She told me, that she was influenced to do it, principally by Wahinepio, and her guardian Lahini. She told who had given her good, and who bad advice, and dwelt much on the instruction which she received from her good old mother. From all that she said, and from all that I could learn from her by various questions, I could trace the recent change in her character to no particular cause. I have much reason to believe it has been produced by an Almighty influence, and whether it ends in the renovation of her heart, or not, it is a change which promises great blessings to the dark isles of the west. I endeavored in my instructions to make her feel, that, in the eye of God, there is no difference between chiefs and their subjects. In reply to one charge which I gave her, she said,

"I am exceedingly afraid of the feather *hau** that is making for me—it is a thing to lift up one's heart."

After we had finished our talk, she staid another hour without a single attendant. I have had no such opportunity of conversing with a chief alone, since I came to the islands. She would, probably, have staid even longer than she did, had not her guardian called for her.

27. The people began quite early to collect in large numbers to receive instruction. Before nine o'clock, more than thirty had arrived. One said, "My heart is dark; you are light, and must enlighten it." Another said, "My heart is a wilderness; you must cultivate it." Another, "My heart is a lamp, you must fill it with oil." Another, "My heart is like a dry field; you must water it." Among those that come, is every variety of character. Most of them, however, have but little idea of any sin, except that of worshipping false gods, thieving, lying, and the like. Of course, they confess that they were formerly sinners, but think that as they have cast off these evil practices, they now are excellent men; and many go so far as to say, they are faultless. There are some, who feel very differently, and say, "I have washed my vessel till it is nearly clean on the outside; but it is extremely filthy within;—what shall I do?"

The reader will not think the preceding article too long, narrating, as it does, such animating events. Who would have thought that, in two years only, the truths of the Gospel would produce such effects on minds so dark and debased, as were those of the inhabitants of Lahaina? Yet here are facts; and there is no disputing them. Immortal life is brought to light, and the poor islander aspires after it, and rejoices in hope. And his hope purifies, and his aspirations exert a redeeming influence upon him. The drunkard becomes sober; the lewd person pure; the thief falls in love with honesty; and the idolater looks away from the creature to the Creator, and strives to raise his life to a heavenly standard.

It should be noted, that Maui belonged to the deceased queen Keopulani, mother of Nahienaena, and that the people of that island were peculiarly her people, the witnesses of her example, and the objects of her prayers. As her character was extensively observed, it was probably not a little instrumental in producing the state of things above described.

* See page 38 of this volume. Ed.

* A girlie of considerable splendor. Ed.

South America.

MR. BRIGHAM'S JOURNEY FROM BUENOS
AYRES TO MENDOZA AND CHILI.

(Continued from p. 116.)

Passage over the Andes.

LEAVING our place of encampment, we travelled for four hours along the bank of the river on a gradually ascending, but yet wide and beautiful road. But now we reached the first of the *laderas*, of which I had heard much, dreaded some, and yet long wished to see. To conceive the nature of these *laderas*, it must be understood, that the road up this mountain is along a narrow, deep cut valley, down which descends a large and swift river. The road is on the north side of the stream, and generally the space between it and the parallel lofty mountains is ten or twelve rods wide, sufficiently so for a good road even for carriages. It occurs, however, in several instances, that a spur of this parallel mountain projects and extends to the very brink of the river, leaving you the alternative either to pass over its high, snow-capt summit, or crawl along the precipice by the side of the river, at the ordinary elevation of the common road. The last course, by the *ladera*, *precipice*, is sometimes the only one where the spur can possibly be passed. How this road along the *laderas*, rather this narrow mule path, was first formed, it is not easy to see. The precipice, or slope of the mountain, towards the river, though not perpendicular, is nearly so, is at an angle of 75 if not 80 degrees with the horizon. The length of the *laderas* is from twelve to thirty rods, and the path along the sides from one to two feet in width, just sufficient for the mule to pass. The mountain on the right hand is so close, that, sitting on the mule you often touch it with your knee, your hand, and can sometimes with your head; and looking up, its top is in the clouds. But on the left hand, the precipice below, is the place of horror. You look down a gulf of five, and in one place seven hundred feet descent, at the bottom of which rolls the furious Mendoza, eight miles an hour, bearing, at its top, trees, leaves, grass, and mud, and in its bed, stones and rocks continually rumbling, like distant thunder. So steep is the descent, that little stones, jostled from the path, are almost instantly in the river, and by one stumble, one slip of the mule, he falls headlong, and none but He, who made the mountains, can save you. If there

is a place on this rugged earth, which deserves to be called sublime, it is that seen by him, who passes the *Laderas* in the Andes of South America.

But, while I pronounce the places described to be sublime, and even awful to him who beholds them, I must dissent from the opinion of those, who think there is, with proper caution, any serious danger in passing them. What proves that there is not, is the fact, that no one, whom I have seen, knows of any human life having been here lost, although this road has been travelled for more than two centuries and a half. Mules are often lost here; not a year passes, in which several are not hurled down these gulfs, and their cargoes lost. But this is owing to the fact, that they often carry boxes, or sacks, of such magnitude, as to strike against the mountain above the path, and force the poor animal headlong off the other side, into the torrent below. That this might not occur with our mules and baggage, we ordered *lasos* to be put around the necks of those, which had the large and valuable cargoes, and that they should be led across the *laderas*. But this precaution cannot be taken where a troop of several hundreds pass, as is often done, consequently sometimes by touching the upper bank, and sometimes by the mules crowding each other, cargoes are lost. It is but a short time since one went down the gulf with a load of seven thousand dollars, in silver and gold. It were vain to look for lost articles here, as the river sweeps every thing along its course, and one can scarcely get to its waters with any safety, till it enters the Mendoza plains, thirty miles below.

In passing the first *ladera*, we were greatly alarmed for a short time, by a circumstance, which grew out of carelessness. Not sending one forward on foot, as we ought, to see if the way was clear, six of us had advanced so far, that we could not return, when we saw, entering the west end of the *ladera*, a drove of mules, which soon must meet us. What was to be done? For either party to return, was impossible; to pass each other, no less so. I would almost have sacrificed a limb to have been free from the danger which threatened. As a good providence ordained it, however, our guide recollected that, in the centre of the *ladera*, then out of sight, there was a small ravine, or break in the mountain, where a brook descended, and where, if we could reach before the other loose mules met us, we could probably halt in safety. We reached the wished for spot, and crowded our six mules in a small excavation, which

a cascade, when the brook was high, had made, and here waited till 390 mules, and four men, had passed. We then came out of our den, passed the other part of the ladera, and reached in safety another wide and good road.

Just before night, we passed the second ladera, called, *Ladera de las racas*, the worst of them all, but which, with caution, we passed in perfect safety. Over this I ventured myself to walk, and let the mule follow, but would never do it again. One's head is liable to swim, and then his feet to stumble, whereas a mule's head, in such places, is always clear, and his feet secure.

The sagacity of this animal in travelling over these rough and dangerous roads, is truly remarkable. When he steps on a stone which rolls, or finds his foot like to give way, instead of springing to recover himself, like the horse, he lifts his feet, and places them again, with increased slowness and caution, until the danger is passed. When carrying baggage, he soon learns to keep at such distance from loaded mules, and other objects which he may meet, as that his cargo seldom strikes any thing around him. In crossing these narrow laderas, I observed, that the older baggage-mules, to avoid a contact with the mountains above, would walk almost to the extreme lower edge of the path. This caution of course arises not from any design to preserve the load in charge, but to save themselves from the severe jar, which every such contact gives them.

In the worst and most dangerous places, they are perfectly composed, and if let alone, and suffered to pick their own way, will carry you through them all in safety, but, as the peones say, "it is dangerous to force one of these animals, where he, on mature deliberation, thinks it not best to go."

Soon after passing the second ladera, we stopped for the night, knowing that the *Rio de las racas*, one mile distant, was, at this time of day, impassable.

These streams, which run into the Mendoza, are very short and furious, especially towards night, when swollen by the melting snows.

The place where we spent the night, had nothing in it very peculiar. The valley was about thirty rods wide, and green, as it was watered by the snow-water, which descended from the high mountains on both sides the river. Large, loose rocks of porphyry were lying round, by the side of one of which I placed my bed, building a two foot wall on the windward side.—As we had travelled over thirteen leagues of good and bad road, without any stop, we were

led by weariness to retire soon as supper was ended. Little was suffered from the cold, although we had evidently reached a more frigid region than that where we spent the night before.

We were early in our saddles, hoping that the river would have fallen during the night, so that it might be forded. Such, however, was not the fact, as we soon learned from the troops of mules, which were waiting on both sides of the river for the falling of the water. It now appeared that we might be detained here for several days;—but the stream continuing to fall until nine o'clock, we ventured to commence passing it. The baggage-mules were first taken through, putting a laso on the necks of those which had valuable cargoes, that, in case the animal were carried down the stream by the current and drowned, we might still save our property. A laso was also put around the fattest and most valuable personage, viz. the Canonigo, and we all, though considerably wet, crossed in safety.

Leaving this stream, we found the valley to grow wider, and the surface covered with verdant grass, on which were seen feeding great numbers of *vicunas* and *guanacos*. We tried, with our pistols, to kill one of these animals for our dinner, but found that they would soon ascend the adjacent mountains beyond our reach. They were sometimes seen on the pinnacles of the *cordilleras*, where it seemed that no animal could have either motive or ability to go. The great *condors* were also seen frequently sailing around these summits, and would sometimes balance themselves over our heads. These feathered monsters destroy many of the young *vicunas*, and sometimes descend among the flocks of Mendoza, and, in their pounces, bear off young lambs and fowls to their cold clifts, and devour them. Their color is dark brown, or black; some of their long plumes I have in my possession.

After riding four leagues, we came to a small brick *casucha* (house) built, long since, by the older O'Higgins, of Chili, for the safety and comfort of those who pass here in winter. This *casucha*, and several others like it in the neighborhood of the summit, are about twelve feet square, with the door and floor six feet from the ground to prevent their being filled with snow. On the inner wall of the present one was found a letter, and, to the astonishment of all, superscribed with my name. It proved to be from young Mr. Edwards,* who

* A young gentleman from Chili, who had spent some time in the United States, under the care of the Treasurer of the Board. Ed.

passed here some days before, giving me an account of his journey and success thus far.

Although we had travelled but little more than four leagues, we were obliged, after adding two more, to stop at mid day, on account of another stream, which had already become impassable. In the end, I was not sorry for this detention, for it was within a few rods of the celebrated natural curiosity, *El fuerte de los Incas* (Incas bridge,) and I had a good opportunity to examine it, and other curiosities in connexion.

This bridge, consisting of limestone rock, is suspended over the Mendoza river, at a place where it is at least 100 feet wide, and running at the rate of seven miles an hour. Its height above the water, in the centre, is, as near as we could judge, about 70 feet; and sloping from the centre to the ends, so as to give it the usual curve of artificial bridges. Its width is about 30 feet; its thickness at the top of the arch, eight; towards the ends, 16 or 18. Indeed, such is the symmetry and regularity of this curiosity, in all respects, that a stranger, placed twenty rods above or below, would have no hesitancy in pronouncing it the work of man. Its curve, its width, thickness in the centre, and growing thickness towards the butments, would all tend to give him that impression. But on nearer approach he would see, that it was formed by the same hand, which made the mountains above it, and the stream which rolls below. The probability is, that this place was once a cataract, the water pouring over the top of what is now the bridge; but that the stream found at length a passage through the rock at the top of the present arch, and has been wearing down its bed until it exhibits the present curiosity.

But this bridge has not only the dimensions and appearance of an artificial bridge, it serves also its purposes. Tradition says, that, in former times, it was the great crossing place of the Indians in their journeys north and south; and this tradition is rendered credible by the fact, that the ruins of large stone fortifications, called *los tambos*, are now seen but a few leagues below, and also the fact, that the Mendoza can nowhere else be crossed nearer than 20 or 30 miles above, or 70 below. We saw, at this time, a large drove of mules on the opposite side of the bridge, and also rode over our own, and back again, without their having any suspicion (apparently) of its being different from that built by the Mendozians.

But the bridge itself is only one of the curiosities, which are here collect-

ed. Under the south end of the bridge, thirty feet down, there projects from the abutment a flat table twenty feet square, through which boils up, with resistless force, two sulphur springs, which cannot in temperature be less than 120° of Fahrenheit. Where one of these springs forces itself up, a basin has been formed in the rock sufficiently large and deep for bathing, as I had personal experience. I employed a peon to hold fast a laso, which was fastened around my body, while I descended to the table mentioned, and enjoyed the luxury of this matchless natural bath. Through the bridge, over this table, the water was trickling, and had formed on its lower side many thousands of stalactites, while numerous stalagmites, of all forms, were resting on the surface of the table. Many of them by falling on places where there was water, were oval, others perfectly globular, smooth as polished glass on the half which was down, and thickly set with small crystals on the half above. Breaking these globules, they were found to contain a series of coats like the onion, and a kind of dark spongy substance within. I did not fail, of course, to bring away several specimens of these.

About six or eight rods west of the bridge, in the side of the south bank, and half way down to the river, there is formed a rock nearly in size, and exactly in shape, like a common hay-stack, and from the very pinnacle of which gushes up another sulphureous spring, and pours its waters down every side of the rock, tinging it with a yellow color. I do not know that it is possible for this spring, by calcareous and sulphureous deposits, to have formed this singular rock, but its perfect regularity and color look as if it had done it, in some measure at least, and given it its peculiar shape. The basin in the top of the rock could be seen with perfect clearness, and contained, apparently, about four or six gallons of water, which, as has been said, was constantly passing off.

Eight or ten rods south of the bridge, in the acclivity of the hill, is another large sulphur spring, of the temperature of that in the table below, and where, by art, a fine bathing place has been formed, which travellers seldom fail to enjoy.

But this is not all. Only seven paces west from this great, warm sulphur fountain, gushes up another of a totally different character. Its temperature, so near as I could judge, (for I had broken my thermometer a short distance back,) was about that of common

spring water; its taste near that of the Seltzer waters; and, by the sides of the little rivulet which it gave rise to, was deposited a white acrid incrustation. When passed to the north side of the bridge, I could distinctly see the white and the yellow parallel streaks, formed by the rills of these two unlike, neighboring springs.

The valley, through which the Mendoza passes at this place, is nearly half a mile in width, with mountains of immense height on the north and south, covered with snow. The valley itself, however, is, by day, of fine temperature, and handsome in the extreme, gently descending towards the river on both sides, with a smooth green turf to the very edge of its deep channel. The entrance of the bridge at both its ends, is as smooth and regular, as that of any artificial one, and has over it as good a road, in all respects, for horses and carriages.

The curiosities of this valley are indeed striking, and would well repay the lovers of nature, who must go from Buenos Ayres to Chili, for all their labor in passing the Andes. Lady Cockrane, it is said, once came from Chili, solely for the purpose of seeing these wonders, and also descended the rocks to the spring beneath the bridge. I would not advise her sex generally, to follow her in the last particular; but those, even of much less romantic turn than that lady, would be justified and rewarded in making the same journey to these concentrated varieties of nature.

We spent the night by the side of an immense rock, which had at some time been precipitated from the mountain, and which was shelving on one side so as to admit our beds entirely under. A circular wall had before been made nearly around the side mentioned, and which we improved so that the wind was excluded, and we slept with little inconvenience from the cold. The next morning we rose early, crossed the stream, which was now low, and pursued our journey. The valley grew wider and greener, as we advanced, and springs of water, some of them chalybeate, were seen on every side. At ten o'clock, we crossed over a spur of the mountain of great height, but which was still more pleasant than to have passed its ladera, had that been practicable. Leaving this spur, we soon after saw the end of this long valley, which we had for several days been ascending. *El Cumbre*, the top ridge of the Andes, was in full view, two leagues distant. The Mendoza, which was now greatly reduced in size and rapidity, we soon

crossed, where widely spread, without difficulty. The head of this valley, where terminated by the Cumbre, is a mile wide, and nearly level; and is entered at the north-west corner by the Mendoza, which comes directly from the north, through another long, narrow valley, parallel with the top ridge of the Andes, and only one league from it.

We reached the *casucha*, at the foot of the Cumbre, soon after twelve, and prepared our breakfast. The sun was now shining with intense brightness, so that we were not uncomfortably cool, although the cliffs around were covered with snow, and many large banks of it yet in the valley. The scenery was exactly that which I had witnessed in the mountainous parts of New England, (save that the scale was here more grand,) in some of the sunny days of March, when the snows are beginning to melt, and spots of grass, here and there, are starting forth into life.

I had anticipated much pleasure in standing on the summit of these celebrated mountains, here 17,000 feet above the sea, and looking down upon the world below. I soon found, however, that my incurious and over-prudent companions were resolved to stop at the *casucha*, and cross the Cumbre in the night. For this measure they assigned three reasons; 1st, that the wind on the top was terrible by day; 2dly, that the light from the thin air and snow was dangerous to the eyes; and 3dly, that the snow was soft, and would not bear the animals. I tried to break down, or rather ridicule, all their objections, telling them that hundreds did pass by day, and without harm, if faithful in veiling their eyes. But finding that I might as well attempt to move the Cumbre itself, as them, I resolved to go on foot to the summit that afternoon, and return. I could not bear the thought of passing this interesting height in the dark, and seeing nothing. And as the ascent, though very steep, was only one league, I believed I could gain the top, and should be rewarded for my toil. The company all declared that I could not accomplish the task, with the exception of the Canonigo; he said I *would* surely do it, for, said he, "these *Norte Americanos* are made of very different stuff from what we are; they can do *any thing*." I then left him giving our sons of Mars a high wrought account of the battle of Bunker Hill, and the "tea scrape," as proof of what he had asserted.

The path up the Cumbre is one continued zigzag, the turns at the bottom about three rods apart, but towards the top less than one; and all the way more

steep, by far, than any road that I had ever ascended. Towards the top, I could rarely travel two rods without resting. This, however, was to be attributed not only to the steepness of the way, but the extreme rarity of the air. I seemed to be breathing ether, and was by a little effort put out of breath. This place is for mules far worse than any other part of the journey. The carcasses of many were lying along the sides of the path, and also many loads of soap, matto, &c. which the death of some, and the weariness of others, had caused to be left.

Drawing near the summit, I was obliged to desist from looking down the mountain, as its great steepness, and my extreme fatigue, produced a degree of giddiness.

In about three hours from the time of leaving my companions, my feet were on the wished for summit, and I felt, for once, that I was indeed on the top of the world.

To the east, far as the eye could reach, were seen, lower, and lower down, successive ranges of barren, rugged mountains, and the deep, winding valley of the Mendoza cutting through them all, and throwing up its mists around their frozen tops. To the west, was another series of mountains, cut through by another furious river, and its deep channel. On this side of the Cumbre, the snow, for several leagues down, was piled, many feet thick, over the whole surface, as it was here but little affected by the rays of the sun. To the north and south, could be seen numerous high points of the Cumbre, particularly that of *Tupungato*, the highest, in this part of the Andes, and but six leagues from the road. All these points were white with snow, except in some abrupt ledges, where a dark, iron-colored stone

was contrasted with its whiteness. The wind was, indeed, strong on the summit, and had blown the snow and dirt from the place where the road crossed, leaving it naked and clean. On the very top of the ridge, which is here but six or eight rods wide, runs, transversely, a vein of copper ore, one foot wide, and many of the small stones around are colored green by its oxid. A few rods south of the road, is placed a large wooden cross, where some one (report says an Englishman) was once murdered.

Having become rested, and somewhat chilled by the cold, I began to descend the Cumbre, and was, in little more than an hour, again with my friends in the casucha, and not sorry for my romantic walk.

It was determined that we should sleep for a few hours, and then prosecute our journey over the Cumbre. Accordingly, by twelve of the night, our mules were ready, and we began to wind our way up the mountain. As I had had a little recent experience in this road, I was placed next the guide, and not a little interested in looking down, by the bright star-light, on the long string of those who were turning round the numerous angles below me. So numerous and short were the turns, and so direct their position below me, that they seemed to my eye to be travelling towards opposite points of the compass, and constantly meeting and passing each other. Towards the summit, the mules, from the steepness and rarified air, seemed weary, and to respire with the greatest difficulty. I could not bear to ride mine the last thirty rods, though the others did, and we all gained the summit without injury, or loss of property.

(To be continued.)

Foreign Intelligence.

Europe.

THE JEWS.

FROM the Seventeenth Report of the London Jews' Society, we compile the more interesting notices of facts, in relation to the Jews of England and Continental Europe.

Growing Attention among British Jews.

On this subject the Report contains some interesting statements, among which are the following:

There are some symptoms of a growing attention to religion, and of a less hostile feel-

ing toward your Society, among the Jews of this country. Your committee have observed them with sincere gratitude and delight; and though it is their earnest desire not to overstate their prospects, yet they may fairly say that there is among many of the Jews a growing persuasion, that, in professing to promote Christianity among them, the Society has avowed its real and only object; and that the number, though still small, is gradually and steadily increasing, of those who are willing to listen, and even desirous to enter into temperate and amicable discussion—who, while they remain firmly attached to their own side of the question, manifest an increasing sense of the weight and importance of that question; and admit that it is to be discussed by fair argument, and decided only by the word of God. The continued attendance of Jews and Jewesses at the lectures on the Old Tes-

tament types, preached by the chaplain of the Episcopal chapel of the Society, may be adduced in confirmation of the above statement.

It also deserves notice, that two Rabbies have, during the past year, been frequent writers in the Jewish Expositor; and have proposed their objections and stated their arguments, in a manner until lately altogether unknown in the annals of this controversy, both as it respects the temper of the writers, and the authority on which they profess to stand.

During the same period, also, a Jew has published a History of his own nation, in English; avowedly with a view to call the attention of his brethren to the Scriptures. In the Preface he states his design in undertaking the work to have been "to bring under the notice of his brethren a compendious History of the Jewish Nation from the remotest ages: but, particularly, the many prophecies relating to historical events, which are so little known or regarded among his nation; and which, he hopes, will excite them to a solemn investigation of those sacred truths, which Jehovah condescended to reveal to their ancestors."

It is but justice to the author to state, that this work is written with historical fidelity, and in a spirit of unusual impartiality and candor toward Christianity.

In addition to the favorable circumstances already adduced, your committee have received authentic information, though they are not as yet at liberty to publish particulars, that a hopeful spirit of inquiry on the subject of Christianity has been awakened among the Jews in a considerable town in England, where an active Auxiliary Society has been for some time established. The officiating reader of the synagogue there has been, under the Divine Blessing, convinced of the truth of Christianity; and, at the expense of all his temporal emoluments, is about to make a public confession of his faith in the Gospel.

Since the above was written, the individual referred to has been baptized at Plymouth.

Continental Jews.

France.—M. Rostan, of Paris, thus writes concerning the Jews in the Valley of Munster.

The Valley of Munster, of which the venerable Christian, Mr. Batzweiler, is minister, is a very important point with respect to operations among the Jews in France: we shall invite him to form in his congregation, if possible, a Committee of friends of Israel. In that valley, Wintzenheim is situated; which may be called the French Jerusalem, because its population, and that of the vicinity, is almost entirely Jewish: it is the chief place of their seven great consistories. The Valley of Munster, one of the most fertile in Alsace, is almost exclusively the property of Jews, either as freeholders or tenants: how much good, therefore, may be done by a judicious dissemination of your tracts, especially in German and Hebrew!

Respecting the Jews in Metz, where some thousands reside, Mr. R. Smith, who passed through that place, makes the following statement.

I had a letter of recommendation to the minister of the Protestant church in Metz, from whom I met with a most cordial reception. There are residing in the town a great number of Jews, perhaps more than in any town in France; and they appear, on the whole, more inclined to Christianity. The Protestant minister, who is intimately acquainted with many of them, particularly with the chief Rabbi, considers Metz as the place from whence light will go out among the Jews in France.

Holland.—Two Jewesses, one of them 65 years of age, were baptized in Amsterdam, near the close of 1824; so that, in one family, there were then six Jews and Jewesses, who were regarded as truly pious.

Switzerland.—A school for Jewish children has been established in Basle, and a missionary from the London Society has been sent thither, to promote the views of the Society there, and also in Alsace, and the neighboring parts of Germany.

Germany.—Some advantages are expected from a late edict of the king of Bavaria, respecting the ceremonial of the Jewish religion, and the education of their youth.

If the regulations of this edict are observed, the worship of the Synagogue, if not all that could be desired, will become at least less offensive to decency and common sense: some idle and absurd customs will be abolished: some instruction will be afforded to the common people by the sermons in German, which the Rabbies are required to preach on the Sabbaths and other public occasions; and their youth will not be suffered to grow up in the gross and stupid ignorance in which they have hitherto been left. But what is most of all important, and the point to which your Committee desire especially to draw the attention of the friends of the Society, is, that this is but one of many instances, in which, of late years, the various governments of Europe have recognised and legislated for a people, who were for ages entirely overlooked and forgotten, except when avarice or cruelty required a victim. They consider this as one of the most cheering features of their prospect; and if such measures form no part of their proceedings, yet, to them, in a peculiar manner, they look for encouragement, and furtherance in their objects; because the greatest obstacles which they have found, are, ignorance, indifference, and neglect.

At Frankfort nine baptisms have taken place, and many more hopeful Israelites have requested the benefit of that ordinance; but their wishes have not been complied with, on account of the difficulties in the way of securing a maintenance for those Jews who profess the Christian religion. It is said, however, that a considerable party of Jews have declared their intention openly to avow their opinions, and, if not to embrace Christianity, at least publicly to examine its pre-

tensions. Mr. J. D. Marc, who is stationed at Frankfort, says, indeed, that the Jews of that place manifest a restless anxiety to discuss its claims on their belief.

At *Stockholm*, *Dusselthal*, and *Weimar*, asylums have been provided for those Jews, who, by the open profession of Christianity, have literally "suffered the loss of all things." That at *Dusselthal* is under the direction and supported at the expense of the Count Von der Recke, of whom mention has been made in past volumes of our work.

From *Detmold*, the Baron Blomberg writes in the following manner.

Thanks be to God, we have not been left totally without a blessing. Seven proselytes, partly the fruit of Mr. Petri's journey to *Hamburg*, partly recommended by others, have been forwarded by us to the Institution of Count Von der Recke. We have also in our neighborhood several young Jews, and among them some teachers, who have a cordial desire after Christianity; but, instead of encouraging, we are obliged to restrain them, until we see a way opened for their support: for, as soon as they have come to a determination to embrace Christianity, they are excluded and abandoned by their relatives, and left in utter poverty.

Fourteen Jews have been added to the church of Christ in *Dresden*; and at *Leipsic* there has been found much to encourage the distribution of tracts among the Jews, and the preaching of Jesus Christ to them as the Saviour of the world.

It has been proposed, that all the societies in *Germany* for promoting Christianity among the Jews, should unite themselves into one central union, having a leading Agent, or Secretary, residing at *Basle*, who shall correspond with all societies, and establish among them, as far as possible, an uniformity of principle and proceeding.

Prussia.—The literary labors of Professor Tholuck are still continued with unabated zeal, and the prospect of increased advantage. He carries on his periodical publication, the "Friend of Israel;" and, beside being engaged in preparing a work on the prophecies relating to the Messiah, has published a Tract, entitled, "Talmudical and Rabbinical Passages for the Consideration of the Jews," and, with a view to excite in the minds of Christian ministers an interest in the Jewish nation, he has opened in the University a public lecture on rabbinical literature and divinity, and printed a large edition of the ancient and curious cabalistical work, the *Sohar*, which he intends to read with the students.

Under the date of Dec. 4, 1824, Professor Tholuck thus writes respecting Mr. Handes, missionary of the Berlin Society.

Mr. Handes has returned from his late journey; and his verbal report of the result of his labors far exceeds our expectation, and calls for our devoutest gratitude. Consider only the following facts, and tell me, if they are not most encouraging; nay, I would almost say, unexampled. At *R*. our missionary found access to the hearts of the Jews; not as if he had come to Jews, the enemies of the Lord Jesus, but as if he had come to brethren in Christ: the head of the synagogue took such a liking to him, that he called him his dear pastor: and allowed him every day to deliver addresses to the Jews in his house: during these addresses, the Jews sometimes shed tears, pressed the hands of the missionary, and requested his prayers for them. At *L*. some Jews called upon Mr. Handes, and earnestly entreated him to prolong his stay with them; adding, that they would, at their own expense, hire a room which would contain two hundred persons, where he might preach to them. At *G*. he held a meeting, professedly of Christians, in a large room; which was attended by all the Jews in the place, without exception.

Poland.—The London Society has six ordained missionaries in Poland, viz. the Rev. Messrs. McCaul, Becker, Wendt, Hoff, Wermelskirk and Reichardt; besides Mr. O'Neill, not yet ordained. From *Warsaw*, Mr. McCaul thus writes:

God is blessing our labors here, in a most wonderful manner. Our German services in the church are well attended. We have a service on the Jewish Sabbath: we preach on that portion of the law or the prophets which has been read that day in the synagogue. Besides this, we expound, on Tuesdays and Thursdays, a chapter out of the Old Testament: this is especially intended for those Jews who have expressed a wish to be baptized. A Jewess had received instruction from me, and had remained equally firm against temptations and persecutions: as her family is rich and powerful, we thought it would be well to secure for her the protection of his imperial highness, the Grand Duke Constantine: we therefore applied to him, through colonel Fenshaw, and begged that he would condescend to be sponsor: to this application his imperial highness returned an answer in the affirmative; inviting us, at the same time, to perform the baptism at his palace in *Belvedere*.

We close this article with the very encouraging testimony of Mr. Wermelskirk, contained in a letter written by him shortly after his arrival at *Warsaw*, a little more than a year ago.

If there should yet be persons of opinion that a Jew cannot be thoroughly converted to God, or that little is doing among them, I would openly confess, from my own acquaintance with such changed characters, and knowledge of what I have witnessed in *Holland*, *Germany*, and the free towns therein, and in *Poland*, that such an opinion can only arise from ignorance. The New Testament has not been

translated, nor Tracts circulated in vain. Nor have my brother missionaries labored in vain. He, who has eyes to see, let him see! The accounts which have, from time to time, been transmitted to the Society from Poland, do by no means come up to the real state of things: what has been sent, therefore, must not only be fully credited, but be taken in the very fullest sense.

STATE AND PROGRESS OF EDUCATION ON CONTINENTAL EUROPE.

THE information about to be given, is obtained, through the medium of the London Missionary Register, from the Twentieth Report of the British and Foreign School Society.

France.—The Schools for Mutual Instruction in Paris, are 45 in number, and contain upward of 8,000 children: there are, besides, five evening schools for adults: two of the schools have been visited by the archbishop of Paris; who expressed his great satisfaction with the order and discipline of the children, and the improvement which they had made. The accounts from the interior of the kingdom are not so encouraging; yet it is believed that the lower classes are becoming increasingly sensible of the advantages of education, and desirous of possessing them.

Netherlands.—The progress of education in the Netherlands is, on the whole, encouraging. The new buildings for the Model schools at Brussels have been completed: the boys' school was opened in June, and 390 scholars were on the list: the girls' school was to be opened in October. These schools will furnish the advantage of training establishments, to such persons as may be desirous of introducing the system into other parts of the country.

Denmark.—A commission, appointed by the king to ascertain the nature and merits of the British system, after having closely examined the subject, and heard the objections of those who imagined they saw many defects and evils in the new plan, reported favorably. His majesty was then pleased to give his sanction to the system: a Model school was opened at Copenhagen: lessons in reading, writing, arithmetic, and geography, were ordered to be printed; and permission was given for the establishment of the system in the cities and villages generally, and for its adoption in the Primary Schools. In the beginning of last year, 244 schools had been organized; and it was expected that the number would be soon increased to 500.

Sweden.—Scriptural education meets with great success in Sweden, and has been introduced into almost every province of that kingdom. A royal edict has been recently issued, addressed to the Consistory courts, requiring them to select for the offices of churchwarden and parish schoolmasters such persons only as shall be capable of teaching the system of mutual instruction. The fees of church-livings, and some funds now in the hands of the clergy, are to be so economized, as that a portion of them may be made available for the purposes of public education. A very friendly letter from the Swedish Educa-

tion Society, accompanied by a copy of their first Report, was received by your Committee last year; and a large supply of slates and pencils for the use of the schools was transmitted to Stockholm, at their request.

Prussia.—From the report of a recent traveller, (captain Cochrane) the Committee learn that the British system is pretty generally diffused throughout the empire. One effect of this has been a diminution of the number of private schools; but this is more than counterbalanced by the fact, that, in the Lancasterian institutions, as many hundreds are educated as in the private establishments there were *tens*. The British system has even reached the frigid clime of Siberia: the schools at Tobolsk, the capital of that country, contain nearly 1,000 children, whose proficiency is said to be very creditable.

Italy.—Interesting information has been received relative to the progress of education in Tuscany, where there are 30 schools; all supported by subscription, and generally prosperous. Three similar institutions exist in Naples, one of which affords instruction to 500 children. The British system has even reached the dominions of the Head of the Roman-Catholic church, four schools being established in the Papal territories.

Spain.—No intelligence having arrived from Spain since the last annual meeting, the Committee are unable to report the state of the schools in that kingdom, and can only express their fears, that political dissensions and animosities have tended materially to check the progress of scriptural education.

Portugal.—With more pleasure they speak of Portugal. By means of M. Lecocq, a Corresponding Member of the Paris Society, the system of mutual instruction has been introduced into Lisbon; where a Model school has been opened, immediately under the patronage of the Government, at whose expense also the requisite lessons have been printed. A royal decree, dated September 11, 1824, recognizes the establishment of this school, exempts it from the existing laws affecting education, and promises that those lads who make most proficiency shall be selected for public teachers. The friends of the Society will probably recollect, that the Scripture lessons were printed in Portuguese by this Society, some time ago; and they will rejoice that the youth of Portugal will now derive from the purest sources, those truths, which are so well adapted to promote *peace on earth and good-will among men*—are alike conducive to the happiness of individuals, societies, and nations—and are equally unfavorable to anarchy and to misrule.

Few things can be said, at present, that are more fitted to awaken hope in regard to continental Europe, than the foregoing brief view of the state and progress of education in that portion of Christendom. For, so sure as knowledge is power, so sure will the extensive dissemination of it among a people, erect an invincible barrier to the encroachments of despotism, whether attempted under a political, or religious standard.

In connexion with the efforts making on

continental Europe in favour of education, we briefly notice the

EXERTIONS OF THE CONTINENTAL SOCIETY.

This, as our readers know, is an English Society. Its object is not to form churches, but to rouse the dormant fires of Christianity where they are latent.

There are certain central spots, where the Agents reside; yet the greater part of their time is employed in diverging on all sides to the towns and villages within their reach. They make their visits periodically: they preach the Word of God whithersoever they come, *publicly, and from house to house*: in private conversation, they warn the unruly, confirm the wavering, establish the weak, and build up the members of the church in their most holy faith.

The laborers of the Society consist of twenty six regularly ordained ministers, preachers, and colporteurs (or itinerant venders) of Bibles, Testaments, and Tracts. They are no common men: and in nothing does the blessing of God appear more manifest, than in raising up such men for his service. They have not been prepared by your Society, for the work to which they have devoted themselves; nor have they sought its support as the end, but as the means of their exertions. The glory of Christ and the salvation of souls is their simple object.

In Flanders, there is one Agent, who disperses the word of life in six villages. In the north of France, there are six Agents, who regularly visit twenty-six places; two in Paris, who preach in public, and hold meetings in six or eight parts of that city; three at Bayonne, who journey into the departments of the Arriege and the Bearn; and one at Calmont, who labors in twenty stations. In Germany, there are five Agents, who are extensively occupied. To each of the regularly-ordained ministers is attached an active and useful colporteur, who is fully employed in distributing copies of the word of God, and thus conveying the truth to an indefinite number of places.

The Society is anxious greatly to enlarge the scenes of its operations. Hitherto its attention has been confined principally to the north and south of France, and to some places on the Rhine and in Switzerland; but has lately been called, by M. Von Bulow, a native of Denmark, to the three northern kingdoms, Denmark, Norway, and Sweden: a plan has been proposed by him, whereby great good may be done on an extensive scale, at a comparatively small expense, and which may with facility be carried into effect.

It should be added, that if one door is closed against these Agents, another is opened. If they cannot sell the sacred volume to the people, they read it to them; and the simple-hearted colporteur, if restricted from these his usual methods of doing good, begins to converse on the great practical doctrines of the Gospel, and thus diffuses heavenly light wherever he goes.

ENGLISH TRACT SOCIETIES.

London Tract Society.

FROM the Twenty-sixth Report of this Society, it appears, that, during the year, ending May last, upwards of 10,500,000 tracts were issued, and that there was an increase beyond the preceding year. This amount does not include the tracts printed at the expense of the Society in foreign countries.

The number of publications, distributed by the Society, since its establishment, in *forty-two different languages*, exceeds ONE HUNDRED MILLIONS.

Church-of-England Tract Society.

The number of tracts issued by this Society, in the same period of time, was 182,071.

On the subject of distributing tracts, which are designed to secure attention to truth, by captivating the imagination, the Society has published the following remarks.

Your Committee are aware that your publications have been objected to, as being too exclusively of a didactic character: it has been said, that amusement should be combined with instruction. It is freely acknowledged, that the taste of too many readers, among all classes of society in the present day, hankers after what may gratify the imagination, by narrative either true or false. But your Committee must own their conviction, that the public taste is a vitiated taste; and that its gratification has been carried to too great an extent. To Religious Novels they feel strong objections; and even to those embellishments of truth which are often resorted to, where fiction does not form the substance of the tale. They know that such publications will be eagerly sought after and read; but they doubt the general solidity of the effects which they produce. They are, however, determined to try the experiment, though in opposition to the sentiments and practice of many among their contemporaries, whether plain statements of doctrinal and practical truth will not find patrons and readers among the members of their church. While, however, they avow this resolution, they beg to be understood as not restricting themselves from the use of parable or allegory, temperately and occasionally introduced: as they know by how high a sanction this mode of instruction is supported; and are not ignorant of its effects in captivating the mind, impressing the memory, and affecting the heart.

Persia.

PROPOSED MISSION.

THE following extract of a letter from a gentleman in Paris to a friend in this city, furnishes a gratifying indication that the great Head of the Church does not design to suffer the twilight which was shed on the people of Persia by the labors of Henry Martyn to be again lost in the surrounding darkness.

"Dr. Foot is a young man of devoted piety, who has spent nine years in India as surgeon in the army, and two years in Persia. He has visited our missionary settlements at Ceylon, and mentioned to me, of his own accord, that they were conducted with admirable judgment and effect, and that in his view, as the result of long observation, our missionaries, in making large establishments among the nation in the interior, and in giving instruction to them in science, in connexion with religion, were pursuing the only course that can ever succeed. The people, he says, have the highest respect for those who possess superior knowledge, and who use and communicate it for the benefit of the nation. Such men they are willing to hear on religious subjects; to such men they will confide their children, and while they sought only the blessing of earth, God in many instances has made them wise unto eternal life. Dr. Foot is studying Persian with the celebrated De Sacy, and means to establish himself as a physician and surgeon in the heart of Persia for the sole purpose of gaining that influence which may enable him gradually to insinuate the Gospel among them. He hopes to form a large scientific establishment for this purpose; and to this object he has devoted his life and what property he possesses."—*Chr. Spec.*

South Africa.

DEATH OF MISSIONARIES.

INTELLIGENCE has been received from the Cape of Good Hope of the death of the Rev. Mr. Kicherer, and the Rev. Mr. Vose. The former of these is the missionary, who, in the year 1803, visited England, with Mary, Martha, and John, some of the first fruits of the London Missionary Society's labors in Africa. Both finished their earthly course in September of last year.

West Indies.

SHIPWRECK AND DEATH OF MISSIONARIES.

By a letter from a respectable shipmaster of New-Haven, published in the Connecticut Herald, the melancholy intelligence is received of the destruction, by shipwreck, of the whole Methodist mission family stationed at Antigua. The letter is dated "Antigua, March 5th," and gives the following account of the afflictive events.

About four weeks since, there was a yearly general meeting at St. Kitts, of the Methodist

missionaries from the neighboring islands. From this place went the Rev. Mr. White, wife, three children, and servant; Rev. Mr. Hilliar, Rev. Mr. Oake, Rev. Mr. Jones, wife, and infant child. They left St. Kitts a few days since, to return to this island, having added to their number Mr. —, another missionary, and his wife. The vessel in which they embarked, called at Montserrat, the number of the mission family at that time, amounting to thirteen souls, as above, including one servant. At Montserrat, their friends advised them to leave the vessel in which they were, (being a dull sailer,) and go on board the mail boat Maria, then ready to sail for this island. They did so; and a young lady also took passage with them. The schooner which they had left, arrived here seasonably, and brought the baggage of the mission family, which they did not think best to take out, the ordinary passage being only a few hours. Some alarm (after the schooner's arrival) was felt for the safety of the mail boat; but as the wind was very high, it was supposed that she had probably lost some of her sails, and put back. On Friday, P. M. the 3d inst. however, word was brought to town, that part of the wreck was seen on the Weymouth shoal, with two persons on it. Two or three boats immediately went down to her, and found it to be the wreck of the mail boat Maria, and the only survivor of 21 souls was Mrs. Jones, in a state of insensibility. It appears that she had been placed by the captain, (Whitney) between the bowsprit bitts, where she could not wash away. She was in her night dress only, with her husband's cloak or coat on, and a sailor's cap on her head. The body of captain Whitney (and the only one found,) was lying near the wreck. He was buried yesterday. He had not been dead, probably, more than an hour, as he was seen on the bowsprit about two o'clock in the afternoon. Mrs. Jones, it is hoped, is slowly recovering, and so far restored to her recollection, as to say, that she knows all the circumstances of the shipwreck; but the doctors forbid her being questioned at present. The following circumstances, however, have been communicated by her:—The vessel struck on the reef in the night.—Three or four days had elapsed when she was taken off. Mr. White, his wife, three children and servant, were all swept away together, clinging to each other; Mr. Hilliar attempted to swim to Sandy Island, and was drowned in her sight; her infant was washed away from her arms; her husband died on her lap the night before she was taken off—and was washed away. As returning recollection opens to her the horrors of the scene she has witnessed, I am told she often exclaims, "O, captain Whitney, why did he save me!" She must, indeed, be an unhappy, lonely woman; and time can never efface from her remembrance this mournful event.

Domestic Intelligence.

STATE OF RELIGION.

FROM various religious publications, we shall compile facts illustrative of a remark we made in our March number;—"that the spirit of God seems now to be poured out upon many parts

of the country, and that probably the attention of hundreds has recently been called up to the great concerns of the soul." We shall aim, however, at brevity.

Maine.—The town of Greene has been greatly favored. more than 80 of its inhabitants

having lately been led publicly to profess faith in Christ, and to join themselves to his people. In Lewiston, a neighboring place, there has, also, been uncommon seriousness. In Prospect, a revival commenced in December, which still continues: as the fruits of it, 36 have been added to the church. In Steuben and Goldsborough, Belfast and Machias, there are said to have been revivals for some time past. In Belfast, 45 have made a public profession, and in Machias 106, as the consequence of these gracious visitations.—There are said, moreover, to be encouraging indications in Dexter, Levant, Corinna, Parkman, and Newport.

New-Hampshire.—Recently Dartmouth College, and the village in which it is situated, have experienced an effusion of the Holy Spirit; and a number in the college, and more in the village, have given evidence of piety. A revival is said, also, to have commenced in the town of Mason.

Massachusetts.—At Williamstown, particularly in the college, there has been, for some weeks, an interesting work of grace; and a similar work is reported to have commenced in the Episcopal society of Lanesborough.

Vermont.—A correspondent in one of the public papers remarks, that a cloud of mercy seems to hang over most of this State. The towns, which we have noticed as scenes of revivals, are these:—Newfane, Townsend, Ludlow, Plymouth, Royalton, Stratford, Dorset, Pawlet, Clarendon, Newbury, Waitsfield, Plainfield, Cabot, Marshfield, Burlington. In the place last named, 44 have been admitted to the church, and hopes are indulged in regard to from 60 to 70. The proportion of hopefully pious students in the college, is considerable. In Cabot more than 100 are thought to have become truly pious; and in Pawlet about 60. As the result of revivals of religion in Stratton, Jamaica, and Wardsborough, the past year, somewhat over 100 have been admitted to Christian fellowship.

New-York.—At Rome, in Oneida county, there has been one of the most remarkable revivals of religion ever known in that section of country. Within the space of eight weeks, not less than 400 became hopefully pious. During one week, it is said, scarcely any secular work was done, so intent were the people on the great concerns of the soul. It was a sort of sabbatical week. On the 5th day of March, nearly 200 persons were admitted to the Presbyterian church of that highly favored place. In the vicinity, appearances are said to be promising, particularly at Western, where hopes are entertained of the recent conversion

of about 50 persons.—In conversation, we have heard of revivals in other towns of this State; but have not a memorandum of their names.

New-Jersey.—In Gloucester county, under the ministrations of the Methodists, unusual seriousness has been produced, and 52 persons have, in consequence, publicly professed religion. In Parsippany, about 70 give creditable evidence of having experienced a saving change of character.

Pennsylvania.—In Luzerne county, embracing a district on the Susquehannah sixty miles in extent, and including the fertile vale of Wyoming, there has been a very interesting work of divine grace. The Religious Intelligencer contains an account of this revival, from the pen of the Rev. J. Wood, of Wilkesbarre, dated March 3d, the greater part of which we shall copy.

Except the valley, says Mr. W., the land is very uneven, and many of the settlements quite new; on which accounts they are rather thinly inhabited, and not well supplied with the means of literary and religious improvement. There are but two Presbyterian ministers in the county; one Episcopalian, and a number of Baptists and Methodists. Almost the whole county may be properly styled missionary ground, for though the major part of the neighborhood enjoy stated preaching from some one of the above denominations, some of them are nearly destitute, and most of those that are supplied, have preaching only once in two, three, or four weeks. I mention these circumstances, both to excite the attention of the Christian community to this destitute region, and because, without a knowledge of these, it will be impossible to form a correct estimate of the work of grace which the divine mercy has accomplished. And indeed, after all I have stated, or can state, none but those who have been here before and after the revival, are fully prepared to say, "What hath God wrought?"

It commenced in Northmoreland, a new township, containing about 1,000 inhabitants. No special excitement was apparent until the beginning of July, though some of the subjects date their impressions a number of months before. A little church planted there about four years ago, with only 11 members, having been now increased to 29, were assembled on the Lord's day, not to hear the preaching of the word, (for they had preaching only once a month,) but to unite in social prayer and praise, and to hear a sermon read. Let those churches who are in a similar situation, be encouraged "not to forsake the assembling of themselves together," though they do not enjoy the ministry of the Gospel. The Lord appeared in their midst, and by an energy of his Spirit, almost instantaneous, excited a heavenly fervor in the breasts of his children, and aroused from their slumbers the impatient and secure. The work advanced gradually till the last of the month, when it received a new impulse from the death of a young lady of 19, or 20 years of age. She possessed an amiable disposition, and was much esteemed by her acquaintance. She had also, only one

week before her last illness, embraced the Saviour of sinners, and commenced that song which she has since learned more perfectly from the glorified spirits above. She died with a heavenly smile upon her countenance. "Blessed are the dead that die in the Lord." From this time the excitement extended to every part of the township: some indeed were excited, who have since fallen back; but not less than sixty, we trust, were brought to a saving acquaintance with the Lord Jesus Christ.

News of this work reached the ears of Christians in the valley, some of whom with a part of their families visited the place, that they might witness this rich display of divine mercy, and obtain a blessing upon their children. In a number of instances their desires were granted. Those who had come there with their parents, careless, returned home, either anxious or rejoicing. The work soon extended into Dalles, Kingston, Wilkesbarre, Hanover, and Newport. Indeed, the whole valley seemed to be more or less in a state of religious excitement. In Wilkesbarre, one mile below the borough, the meetings which had been held on Sabbath afternoon in a school-house, were so numerous attended that one half of the people could not be accommodated. They were held a number of times in the open air; and though some probably came from habit, and others were attracted by the novelty of the scene, the result has proved, that not a few were influenced by the Spirit of God.

In Hanover and Newport, a number of the Germans were made subjects of the work, and upon others of them who have not become decidedly pious, the effect of the revival has been, to give them more correct views concerning the nature of true religion, and to teach them the insufficiency of baptism and the Lord's supper, to procure their salvation, without faith in Jesus Christ.

In some of the neighborhoods, especially in the upper part of the valleys, the work is still going on—the Sabbath, which was before almost disregarded, is observed as sacred; and those who till lately never prayed in their lives, assemble on this and other days of the week, and when not favored with the presence of a minister, go forward in the performance of this duty. Family worship has also been established in many families from whose firesides a prayer was never before offered.

But my limits will not allow me to enlarge. Not much less than 300 have become the hopeful subjects of this work. About 70 have connected themselves with the Presbyterian church; not a few have joined the Baptists and Methodists, and quite a number remain unconnected with any.

DOMESTIC MISSIONS.

At p. 87 of the Herald for March, we stated, that a meeting of Delegates from the different States in New-England had been held in Boston, at which the formation of a General Society for Domestic Missions, was recommended, the seat of which should be at New-York. In accordance with this recom-

mendation, the Executive Committee of the United Domestic Missionary Society of New-York have invited the Directors of that Society, together with other friends of missions in the United States, "to convene at the Session-room of the Brick Presbyterian Church in that city, on Wednesday, the tenth day of May next, at eight o'clock A. M., for the purpose of forming an AMERICAN HOME MISSIONARY SOCIETY."

EPISCOPAL MISSIONARY SOCIETY IN CHARLESTON, S. C.

THIS Society has been in existence seven years, and consists principally of young men, who belong to the Episcopal church.

The anniversary was held January 31st, in St. Michael's church. After the reading of prayers, and appropriate music, an address was delivered by Thomas S. Grimke, Esq. an eminent counsellor at law in Charleston. This address was fraught with correct principles, and truly liberal views.

The speaker exhorted his associates, and his audience generally, to engage in the missionary work with a zeal proportioned to its vast importance. He maintained the following positions; viz. That the diffusive benevolence of the Gospel is the grand missionary principle; that Christianity is yet to become universally prevalent among men; that this change is to be effectuated by the ordinary use of means, not by miracles; that professed Christians should feel their individual responsibility in this great concern; that they should be urged forward by a generous impulse in behalf of their suffering fellow men, as patriots are when their country is in danger; that Christianity in any form is vastly preferable to heathenism in any form; that the differences between Christians of different denominations are of small account, when compared with the amazing difference between Christianity and heathenism; that missionaries, an order of men distinct from the regular clergy, are indispensable to the introduction of true religion among the heathen; that combined exertion is necessary to the accomplishment of this great work; that the conversion of the world should be regarded as the common object of Christians, and to be achieved by their united labors; and that every professed Christian is bound to contribute cheerfully to this object, according to his ability.

The address was heard with marked attention, and a collection was taken for the Society.

Miscellanies.

MR. WILBUR'S REFERENCE BIBLE.

The Reference Bible, designed to facilitate the acquisition of Scriptural Knowledge in Bible Classes, Sunday Schools, Common Schools, and Private Families. By Hervey Wilbur, A. M. Boston and Philadelphia, 1825.

Mr. WILBUR'S Reference Bible is on the plan, somewhat enlarged, of his Reference Testament, which has been some time before the public. Letters, significant of questions, historical, doctrinal, or practical, are prefixed to the greater number of verses, and a *key* shews for what uses these letters are respectively designed. The plan is well adapted to arrest attention, and lead the reader to reflect, as he traverses the sacred pages.

The value of the edition is very much enhanced, by the Tables and Maps, which the Editor has inserted, and which we shall simply enumerate.

The *Tables* are as follows:

1. An Alphabetical Table, containing all the Proper Names of the Bible and Apocrypha, accented for pronunciation, according to Walker's Key and Rules.
2. A general view of Sacred Geography.
3. A Chronological Harmony of the Old Testament Scriptures. This is a syllabus of Townsend's expensive work on the basis of Lightfoot's Chronicle.
4. A Practical Harmony of the Gospels.
5. A Chronological Table.
6. References to places where prophecies are recorded, or their accomplishment narrated;—and a brief collection of miscellaneous matters.
7. In addition to the above, there is a table of the contents of the Old Testament, and another of the contents of the New Testament.

Of *Maps*, there are four in the 12mo. edition, and two in the 18mo.

1. Journeys of the Children of Israel from Egypt to Canaan.
2. The Holy Land.
3. Canaan adapted to the Gospel history, and exhibiting the principal travels of Jesus Christ.
4. Map of the places mentioned in the New Testament, illustrating St. Paul's travels, and his voyage to Rome.

In the 12mo. edition the maps are colored; in the 18mo. they are not, and the first and fourth are omitted. Both editions are in two volumes. The former is one of the most beau-

tiful productions of the American press: its expense is double that of the latter.

There is said to be another edition preparing, upon thin paper, and in a single volume.

We have not room to describe the various important uses, to which Mr. Wilbur's edition of the Bible may be applied; but the following, which are mentioned in the way of *hints* in the introductory pages, are some of them.

Should heads of families extensively supply the members with each a Reference Bible, and after the services on the Lord's day, read in turn two or three chapters, asking the younger members questions about the facts, and miracles recorded; and older members questions about the doctrines, precepts, traits of character, &c. which come into the portion read, interspersing the whole with familiar explanations and practical remarks, we believe incalculable good would result. Clergymen and others most acquainted with the word of God, may derive important advantages from perusing the Scriptures in the order suggested by the Harmonics. This order might be profitably used for the instruction of Bible classes.

APPEAL TO LIBERAL CHRISTIANS.

An Appeal to Liberal Christians for the cause of Christianity in India. By a Member of the Society for obtaining information respecting the state of religion in India. Boston, 1825.

THIS is the production of a unitarian clergyman—one who was formerly "prejudiced against the cause of missions," but, by careful and impartial examination, has been brought "to a conviction, that it ought to be a cause of deep and strong interest, in the heart of every believer in the religion of Christ." It is, on the whole, a very candid view of the subject, and might, with advantage, be circulated among that class of community, which has the misfortune to feel unfriendly to Christian missions. The introductory paragraph is as follows.

The inquiry, *what is the duty of Christians of all denominations in regard to foreign missions?* is surely one, on which it is now high time that all who have not reflected, should begin to think seriously: on which all who approve of the cause, but have done nothing for it, should consider whether there is nothing for them to do in regard to it; and on which all, who have been opposed to this great enterprise, should pause, and deliberately review their objections to it. It is, I think that I may venture to say, emphatically, *the cause of the age*. It is the cause, in which there is decidedly the greatest, and most wonderful, combination of mind, and feeling, that was ever known among men; a combination which is growing, and strengthening with every succe-

sive year; and which has enlisted in its service a very great amount of the intelligence, and virtue, and piety, of almost every sect and denomination of Christians. Is this, then, or is it not, the cause of Christianity,—of God: the cause of advancing the best present, and the eternal interests of man? If it be a device of sectarian ambition, let us join to resist it. Or if it be but an effervescence of sectarian zeal, let us keep ourselves at a distance from it; for it will then subside the sooner, and the more safely. But if it be the cause of human piety, and happiness, and salvation, we ought heartily, and at once to engage in it.

The author first gives a general view of the operations and expenditures of Foreign Missionary Societies, in the course of which he passes a very high and deserved encomium on the Moravians; and then proposes the following important questions, in relation to the efforts of that enterprising little band of Christian soldiers.

If all the other sects of Christians, in proportion to their numbers, and their ability, were as zealous in the work of converting the heathen, and as liberal in their contributions for the missionary cause, what, with the blessing of God, might not be anticipated in it? *And are the zeal and liberality of the United Brethren disproportioned to the importance of the cause? Are they, in this work, in advance of the spirit of our religion; in advance of the design of the Author of our faith?* I think not. p. 13.

Having finished this part of the subject, the writer next gives a description of the religious and moral state of the Hindoos, taken chiefly from Ward and Dubois. Respecting the value of their conjoined testimony, he says:

Mr. Ward was a missionary; and therefore, it may be thought by some, might not have seen the customs of the Hindoos with all the impartiality of one, who was not enlisted in the missionary service. But the Abbe Dubois, on the other hand, is an enemy of this service; and has given all his strength to the resistance of it. If their testimony, therefore, shall agree upon these subjects, it will probably be true. pp. 14, 15.

The state of the Hindoos is described in a manner fair, and impartial, and shews how urgently the Gospel is demanded as a redeeming influence upon Hindoo society.

Now whether past efforts have been successful, or not, as the author justly maintains, is not the great question; but *what is duty?* What ought we, as the disciples of Jesus, to do?

No one will doubt, whether the disciples of Christ ought now to view the heathen world, as he and his apostles viewed it; and no one, who will give a moment's serious thought to the subject, will doubt whether all the disciples of Christ ought to sympathize with him and his apostles, in every clear and unquestionable object of his religion.

What, then, were the views and feelings of Christ, and his apostles, in regard to the heathen world?—or, let me ask, why did God commission and send his Son into the world?—why did Jesus Christ teach, suffer and die? and, why did he commission, and send out his apostles to preach the Gospel to every creature? Different answers will be given to these inquiries, by different sects of Christians. But all will agree that, the end of the coming, and of the instructions, of the life and the death of Jesus Christ was, in some sense, *to save the world.* The Gospel, or the good news of Jesus Christ, was, emphatically, in some sense, the good news of *salvation* to Jews and Gentiles; and the apostles “endured all things,” in the work of preaching the religion of their Master, that all who received it might “*obtain the salvation which is in Christ Jesus, with eternal glory.*” Give what sense you will, then, to the New Testament term, *salvation*, and it still comprehended objects so important, that, for the attainment of them, we are told, “God spared not his own Son;” so important, that the mission of Christ in this great cause, is represented, throughout the New Testament, as the most wonderful of all the expressions of the love and compassion of God towards the world: so important, that the Son of God gave himself to death for their attainment; and so important, that his apostles, under the influence of the spirit of their Master, accounted not even their lives to be dear to them, so that they might finish their course, with the joy of having done something in the work, of *converting and of saving the world.* And is the salvation that is in Christ, or in his religion, be this salvation what it may, less important for heathens now, than it was either for the Jews or Gentiles, to whom it was first preached? Can any considerations be adduced, which should make the cause of its *universal extension* less interesting to us, than it was to the apostles, and to the disciples of the first age of the church? *Have we the spirit of Christianity, the spirit of Christ, if we are indifferent on the question of the conversion, and salvation of those, who, lost in idolatry and sin, know not the Gospel? Are we Christians, or have we a due estimation of Christ as our Saviour, if we are unwilling to contribute to the cause, or if we contribute but sparingly to the cause, for which God sent forth his Son, and in which the Son of God died upon the cross?*

This is, indeed, a very simple argument. But it is the great argument of the New Testament, in the cause of missions. It addresses itself at once to reason, to conscience, to all the best principles and affections of our nature, and to our estimation both of the immediate blessings, and of the immortal hopes of our religion. It completely settles the question of our duty, in regard to the heathen; and leaves to us alone the inquiry upon this subject, *where, and how, may I best direct my exertions for their salvation?* pp. 29, 30.

Even in regard to him, who carries his views of our Lord Jesus Christ no higher than the author of this pamphlet does, this argument is conclusive. But how forcible to him, who contemplates the Saviour as possessing uncreated, infinite perfection!

“Part Third” embraces considerations,

drawn chiefly from the actual successes of past missionary efforts, "to encourage Liberal Christians to unite in a mission to India:"—but our limits permit us not to enumerate them.

We might make some exception to one or two passages, particularly on pp. 37 and 59; but, by those who remember the peculiar circumstances, in which this publication had its origin, no remarks upon them will be needed.

RELIGIOUS DENOMINATIONS IN SYRIA AND THE HOLY LAND.

(Concluded from p. 126.)

III. MAHOMMEDANS.

Sunnites.—A division of the Mahomedan world, which asserts the legitimacy of the first three caliphs, Abu-Beker, Omar, and Otheman. In addition to the Koran, they admit a multitude of traditions and interpretations. They regard the Grand Seigneur of Constantinople as their civil head and protector. The Turks and Arabs of Syria are generally of this sect.

Metawalies.—Mahomedans who maintain that Ali, the cousin and son-in-law of Mahomet, had a right to be the immediate successor of his father-in-law. The Metawalies admit some traditions, yet hold them more loosely than the Sunnites, and are almost regarded by the latter as unbelievers. They are also called *Shiites*; and, like the Persians, will neither eat nor drink with people of another religion, nor even use a plate, from which a stranger has eaten, till they have cleansed it. They even hold themselves to be defiled, when a stranger touches their clothes. Persia is the patron of this party.

IV. DRUSES.

This people appears to be one of the most considerable in Syria, on account both of their number, and their political situation in Mount Lebanon. Although less numerous than the Christians, yet, together with them, they constitute nearly the whole of the population of the mountain. Neither the Christians nor the Druses, however, have the government in their hands. The Emir Bechir, who governs Mount Lebanon, is not a Druse. The government was formerly held by Mahomedans, whose policy it was to balance the Christian and Druse interests. The present Emir is said to be a Christian; but, in conformity with this line of policy, and to keep up appearances with his superior, the Pacha of Acre, he complies with many Mahomedan usages.

According to Burckhardt, it seems to be a maxim with the Druses to adopt the religious practices of the country in which they reside,

and to profess the creed of the strongest. Hence, in Syria, they all profess Islamism. In private, however, they break the fast of Ramadan, and curse Mahomet, indulge in wine, and eat food forbidden by the Koran. "They bear an inveterate hatred to all religions, except their own; but more especially to that of the Franks, chiefly in consequence of a tradition current among them, that the Europeans will one day overthrow their commonwealth."

The Druses are divided into Akals, or Ecclesiastics, and Djahels, or Seculars. A white dress distinguishes the former from the latter; and Akals eat only with Akals, and with peasants and other poor people, who, they are certain, earn their bread by labor.

The nature of the religion of the Druses, is not yet known, and Burckhardt thinks that none but a learned Druse can satisfy curiosity on that point. But neither he, nor any other traveller, has obtained possession of the secret.

V. ANSARI.

Asseman says, that the Ansari were originally Mahomedans, and afterwards became semi-Christians; and that the Druses bitterly persecute them, as a people loose in morals, and hostile to their sect. What their peculiar tenets are, is far from being determined. From the accounts of the Jesuits, it would seem, that they believe God has been incarnate several times—not only in Jesus Christ, but in Abraham, Moses, and other persons mentioned in the Old Testament; as, also, in Mahomet;—that Christ did not die on the cross, but substituted another in his place;—and that the soul passes from one body to another, not less than seventy times—that of the good man into a body more perfect than his own, and that of the vicious into an unclean animal. According to Niebuhr, they believe, that the soul of one of their devotees can enter Paradise, after passing through a small number of bodies; but that the soul of another must have passed through about eighty. "Who could believe," exclaims that traveller, "that the founders of such religions could possibly find followers!"

The Ansari reside in the mountainous parts near Antioch, and in other places of northern Syria.

VI. ISMAELI.

Nothing is known with certainty as to the religious doctrines of this sect. They are suspected, however, to be pagans. If such be the fact, they have much reason to keep it profoundly secret, for, while Christians and Jews are tolerated, because Mahomet and his immediate successors granted them protection, and because the Turks acknowledge Christ

and the prophets; there is no instance whatever, of pagans being tolerated.—The chief seat of the Ismayly, or Ishmaelites, is Maszad, situated between Aleppo and Tripoli, but nearer to Tripoli.

VII. YESIDIENS.

This sect is, by some, considered to have its origin in Persia; but it is met with in the countries lying between Persia and the north of Syria, and even in Syria itself. Their religious tenets seem to be less understood than are those of the Ismayly.

American Board of Missions.

DEATH OF MR. FROST, AT BOMBAY.

THE following letter from Messrs. Hall and Graves, by an oversight was not dated; but we suppose the mournful event which it describes, happened in the month of October, a few days before the time that Mr. Fisk, in a distant part of the same great missionary field, finished his earthly career. The letter is addressed to the Corresponding Secretary.

DEAR SIR:—The hopes expressed in our last letter concerning our now departed brother Frost, were but of very short continuance. After recovering so much, as to meet with us for business, and to resume a little his study of the language, and his labors in the mission, he was seized with more fatal symptoms. A cough, which commenced with his first illness, after some exposure in attending a funeral, never entirely left him; but it was so slight, as to occasion little concern, until he was seized with bleeding at the lungs. This returned after several intervals; and though the means used to prevent the recurrence of bleeding were at length successful, his other pulmonary symptoms continued to increase, and his strength gradually declined. On the 14th instant, from the discharge of an abscess he exhibited every appearance of being in the agonies of death, but in the course of an hour he revived somewhat, and was able occasionally to converse a little in a whisper, which he could do to the last. On Tuesday the 18th, he became more restless, and about sunset, without any special indications that he was in immediate danger of death, he said, "I cannot stay here, I must go,"—and almost in that instant expired.

Thus ended his life on earth: But we have strong confidence, that he then began to live with the saints above, whom he longed to join. In proof of

this we have not merely the evidence of a life devoted to his Saviour, but also the conversation of a dying believer. This privilege, in regard to our brethren Newell and Nichols, a holy providence, by the nature of their diseases, in a great measure denied us. But we were allowed intercourse with this brother to the very entrance of heaven.

Several days before his death, being confident he should continue but a short time, he desired to see us all together. We met accordingly, and united in singing and prayer. At this precious season, he was not able to address us all collectively, but spoke in a whisper to one of us, who communicated his ideas to the rest. He requested, if he had wounded any of our feelings, to be forgiven. He appeared very affectionate, and much attached to all our concerns, especially that of the schools. He remarked, that his love for the mission had been increasing; and, on another occasion, he expressed a confidence, that it would prosper. He said, he had anticipated much enjoyment in the missionary meeting, which was about to take place, but, not being able to attend, he wished us to give his love to all who should be present.

During his long illness, he manifested a childlike submission and confidence in God, and much Christian humility. "How widely different," said he, in regard to his bodily suffering, "is my condition from that of those in hell, where I deserve to be." At other times, he said, "My life looks bad, but Jesus has washed me." "I may continue a day or two, but it is better to depart." In reply to the question, whether his desire to depart arose chiefly from his bodily pains, he said, "I wish to be where I shall serve God day and night." His emotions were at no time peculiarly rapturous, but he enjoyed a continual and steady confidence.

Having seen and felt, that there is a superabundance of missionary labor for Christian females in this country, and, on inquiry, found that Mrs. Frost was desirous of remaining and laboring here after his decease, he expressed the highest gratification. He said he hoped she would not dishonor God by undue sorrow. On seeing her weep, he said, "Weep not for me, but for the heathen." He manifested an exquisite delight, especially towards the close of his illness, in prayer, and in uniting with others in that duty, and in hearing the Scriptures read, and praises sung.

We have, therefore, occasion to mourn only for ourselves, thus early deprived of one, who would have zealously aided us in pointing out to the

heathen the only way to life eternal. On these accounts, we would be humbled and mourn. We entreat the churches to fill up our vacancies, and to do more than fill them.

As the chapel was on the way to our burying ground, brother Frost's remains were conveyed there, and an address made in English, and one in Mahratta, with prayers and singing. A considerable number both of Europeans and natives were present.

We remain yours in the service of our blessed Saviour.

G. HALL,
A. GRAVES.

Mr. Frost, who has been called thus early from his labors, possessed qualities, as a man, and as a Christian, which ensured to him the love and confidence of his associates, and would have rendered him, had he lived long enough to acquire the Mahratta language, a very useful missionary. The great purpose of his life, during all his studies preparatory to the Gospel ministry, and subsequently until his death, manifestly was, to comply with the requisitions of duty.

At an early period of his public education,—as appears from his letter to the Prudential Committee, tendering his services to the Board,—he had a desire to spend his life among the heathen. Of this letter, dated "Theological Seminary, Andover, Sept. 5th, 1823," the following is an extract.

From the commencement of my preparation for the ministry, I have desired, and often hoped, that I might one day preach the Gospel to the heathen. During my residence at college, my desires and hopes, in relation to this object, gradually increased. After I became a member of this Seminary, I endeavored to give the subject of missions a more serious and thorough investigation, with reference to an ultimate conclusion respecting my duty. In looking at the moral state of the world, and drawing a comparison between the wants of heathen, and those of Christian nations, I remembered the command, "Preach the Gospel to every creature," and have at length become satisfied, that duty requires me to devote my life to the cause of the Redeemer, in some part of the heathen world. And as no serious objection has arisen from any quarter, I am determined, with divine permission, to labor as a Christian missionary, among the unevangelized.

On the 25th of September 1823, Mr. Frost received ordination at Salem, Mass.; and on the 27th, embarked at that place, with his wife, and Mrs. Graves, for Calcutta. There they arrived early in the March following. After remaining in that city a fortnight, they embarked again for Madras and Bombay, and arrived at the latter place June 28th, nine months after leaving Boston. Mr. Frost's connexion with the mission was, therefore, scarcely of a year and a half continuance.

He was, we believe, a native of Brattleborough, Vt., where his mother still resides. His father died not many weeks since.—The parents of Mrs. Frost are inhabitants of Chester, N. H.

It should be remembered, that affliction, in this life, is, of itself, no proof of Heaven's disapprobation. "Whom the Lord loveth, he chasteneth." If it be so with individual Christians, why not with Christian communities? It is for the rectifying of motives, for the elevation of principle, for the trial and establishment of faith. The end being answered, we may expect the current to change, and the tide of prosperity to set in and flow, and, looking at facts, we see that then it is often proportionably rapid and joyful. Thus it was at the Society Islands, those glorious monuments of the Lord's power and grace.

Let the reader reperuse the appeal from Bombay, in our last number; and, contemplating the grounds of encouragement which are there presented, he will regard the call there made for more laborers, as now rendered extremely urgent.

FORMATION OF AUXILIARIES.

MASSACHUSETTS. The *Essex County Auxiliary Society* was organized at Salem, on Tuesday the 11th ult. The Rev. Dr. Beecher, of Boston, and the Rev. Mr. Fay, of Charlestown, attended as a Delegation from the Board, and the Rev. Mr. Cowles, as Agent. Resolutions were proposed and supported by the Rev. Justin Edwards, of Andover, the Rev. David Kimball, of Ipswich, Hon. William B. Bannister, of Newburyport, the Rev. Mr. Fay, and the Rev. Dr. Beecher.—The officers elected were the following.

Hon. William Reed, President;	
Hon. William B. Bannister,	
Rev. Leonard Woods, D. D.	
Hon. John Varnum,	} V. Presidents;
Rev. G. B. Perry,	
Dea. James Brown,	
Rev. Elias Cornelius, of Salem, Secretary;	
Dea. Joseph Howard, of Salem, Treasurer.	

DONATIONS

FROM MARCH 21st, TO APRIL 18th, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Boston and vic.</i> Ms. C. Stoddard, Tr.	475 00
in part,	
<i>Essex co.</i> Ms. Bradford, 1st par. Gent.	26 72
La.	37 00
Byfield, Gent.	48 10
Rowley, 1st par. Gent.	
(of which for Ezekiel Rogers and Willard Holbrook in Ceylon, 34)	41 89
La. to constitute the Rev. WILLARD HOLBROOK an Honorary member of the Board,	50 10
Topsfield, Gent.	27 29
La.	31 38—262 18
<i>Hampden co.</i> Ms. S. Warriner, Tr.	
Longmeadow, Gent.	25 00
<i>Hillsboro' co.</i> West, N. H. E. Burnham, Tr.	
Antrim, La.	1 64
Greenfield, Presb. so.	14 50—16 14
<i>Merrimack co.</i> N. Abbot, Tr.	
Boscawen, W. par. Gent.	29 00
La.	14 96
E. par. Gent.	23 00
La.	12 00
Bradford, Gent.	5 87
La.	6 59
Chichestcr, Gent.	5 50
Concord, Gent.	32 12
La.	52 60
Dunbarton, Gent.	20 61
La.	17 88
Gilmanton, Gent.	7 00
La.	18 56
Henniker, Gent.	12 00
La.	17 00
Hopkinton, Gent.	15 00
La.	12 43
Northfield, Asso.	20 00
Pembroke, Gent.	8 75
La. (of which for Abraham Burnham in Ceylon, 20)	22 18
Mon. con.	8 53
Sanbornston, Gent.	10 25
La.	5 00
Unknown, A friend, 1;	
do. &c.	1 04
	8377 32
Deduct expenses,	2 00
	375 32

Total from the above Auxiliary Societies, \$1,184 64

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Abington and Bridgewater</i> , Ms. Fem. benev.	20 00
so. in Rev. D. Thomas's par.	8 00
<i>Acworth</i> , N. H. Mon. con. by Rev. P. Cooke.	20 00
<i>Andover</i> , Ms. Indiv. for Andover Jewish sch. at Bombay, by Rev. J. Edwards,	1 00
<i>Ashby</i> , Ms. J. Whiting,	5 00
<i>Augusta</i> , Me. A mother's thank off. for Pal. miss. by Rev. B. Tappan,	12 00
<i>Augusta</i> , N. Y. For miss. so. by A. Thomas,	15 04
<i>Berkshire</i> , Vt. Gent. asso. 9.32; la. asso. 5.72; by H. James,	70 76
<i>Boston</i> , Ms. United mon. con. for Pal. miss. A female friend,	87 46
Fem. benev. so. 6th pay. for Edward D. Griffin in Ceylon, 12; schol. in Mason street sub. school, 2.03;	14 63
An indiv. for South Amer. miss. (prev. rem. \$14.12) part av. of Retrospect,	5 00
<i>Brattleboro'</i> W. vill. Vt. A mother's thank off.	1 00
<i>Brookfield</i> , S. par. Ms. Mrs. S. Stone,	6 06

<i>Brownington</i> , Vt. Contrib. to repair the chh. in Tillipally, 11; mon. con. 1; by Rev. J. W. Woodward,	12 00
<i>Brunswick</i> , Me. Miss. so. of Bowdoin Coll. by R. Woodhull, Tr. 25; mon. con. by Rev. Dr. Payson, 43.90,	68 90
<i>Burlington</i> , Vt. Gent. asso. 25.07; la. asso. 55.76; by S. Hickok,	80 83
<i>Byron</i> , N. Y. Fem. miss. so. by J. Taggart,	19 00
<i>Cambridge</i> , Vt. Gent. asso. 17.10; la. asso. 26; mon. con. 2.90; by H. James,	46 00
<i>Charlotte</i> , Vt. Benef. so. 8.80; m. f. 2: A. Hickok, 3; by S. Hickok,	13 50
<i>Chesterville</i> , Me. Mon. con. for Indian chil. at the west, by Rev. B. Tappan,	12 00
<i>Colchester</i> , Ct. Muslim Band, 6th pay. for Asa Bigelow, in Ceylon,	12 00
Connecticut, town unknown,	5 60
<i>Craftsbury</i> , Vt. Mon. con. by W. A. Chapin,	1 00
<i>Danby</i> , N. Y. Mon. con. by Rev. S. Parker,	8 65
<i>Deerfield</i> , Ms. A revol. pensioner,	2 60
<i>Draper's</i> , Falley, Va. S. Shepherd and sons, 1.80; m. f. 2;	3 50
<i>Durham</i> , N. Y. First so. N. mon. con. by Rev. Dr. Porter, 18.62; fem. cent so. 25.16; mon. con. 10.96; an old friend of miss. 10; by Rev. S. Williston,	68 74
<i>East Guilford</i> , Ct. C. Wilcox and son,	3 00
<i>Essex</i> , Vt. Fem. asso. by S. Hickok,	13 75
<i>Fairfax</i> , Vt. Fem. asso. by S. Hickok,	12 00
<i>Fairfield</i> , Vt. Gent. asso. 36.20; la. asso. 52 20; by H. James,	88 40
<i>Groton</i> , Ms. Miss Nutting's school, for Arkansas miss.	1 50
<i>Hadley</i> , Ms. A friend, by Mr. Smith,	10 00
<i>Hartwick and Fly Creek</i> , N. Y. Benev. so. by A. Thomas,	13 00
<i>Haverhill</i> , W. par. Ms. La. benev. so. by Rev. J. Dodge,	16 60
<i>Hillsboro'</i> , N. C. Two ladies, for ed. of a bea. child, by Rev. J. G. Hamner,	10 00
<i>Holden</i> , Ms. Mon. con. by J. Crosby, 40; m. f. by N. Rogers, 3;	43 00
<i>Ipswich</i> , Ms. Fem. miss. so. for wes. miss. by Charlotte Dodge, Tr.	33 00
<i>Keene</i> , N. H. Mon. con. by Rev. Z. S. Barstow, 5 31	
<i>Kingsboro'</i> , N. Y. Gent. asso. 43.83; la. asso. 16.50; young Gent. asso. 12.27; young la. asso. 11.40; by Rev. E. Yale,	84 69
<i>Lockport</i> , N. Y. A friend, by Rev. L. F. Dimmick,	1 00
<i>Lynn</i> , Ms. Mon. con. in Rev. Mr. Rockwood's so. for wes. miss.	7 00
<i>Madison</i> , N. Y. Three children of T. Wood, by A. Thomas,	63
<i>Manchester</i> , Vt. Young la. benev. asso. for Susan Howe Bennett in Ceylon, by Rev. H. A. Parsons,	10 00
<i>Manlius</i> , N. Y. Mon. con. (of which to constitute the Rev. RALPH CUSHMAN an Honorary Member of the Board, 50); by A. Thomas,	60 60
<i>Marblehead</i> , Ms. La. for Samuel Dana in Ceylon, 7th pay. 12; mon. con. 10; by Rev. S. Dana,	22 00
<i>Newbern</i> , N. C. Fem. benev. asso. to purchase paper for the press at the Sandw. Isl. by Rev. J. G. Hamner, 40; coll. by do. 97.65;	187 65
<i>New Hampshire</i> , A friend, by Rev. J. Stow,	9 00
<i>New Hartford</i> , N. Y. Sub. school, for ed. bea. chil. by A. Thomas,	2 19
<i>New Haven</i> , N. Y. Mon. con. by do.	5 00
<i>Newport</i> , R. I. Capt. Swazey, for Sandw. Isl. miss.	3 00
<i>New Providence</i> , N. J. Mrs. M. Riggs, 3; coll. in sub. school, 2;	5 00
<i>Newton</i> , E. par. Ms. Mon. con. for Ann Homer at Elliot, by W. Jackson,	15 00
<i>New York City</i> , Rev. W. Patten, by D. Noyes,	3 00
<i>Northboro'</i> Ms. A friend, for Pal. miss. by N. Willis,	2 50
<i>Pelham</i> , N. H. A revol. pensioner, by Rev. Dr. J. H. Church,	5 00

Raleigh, N. C. Aux. so. by Rev. J. G. Hamner,	36 00
Rome, N. Y. Mon. con. by A. Thomas,	41 00
Russia, N. Y. Fem. char. so. by do.	7 87
Salem, Ms. Juv. benev. so. in Mrs. Curtis's school, for Thomas Spencer in Ceylon,	7 00
Schoharie, (For Creek neigh.) N. Y. Mon. con. by A. Thomas,	3 00
Simsbury, Ct. Mon. con. 4.05; Mrs. Ely, 1; R. Ely, 25c. N. H. Ely, 25c. O. Wilcox, 25c. by B. Ely,	5 81
South Reading, Ms. Mon. con. by A. Bryant,	3 00
Stockholm, N. Y. Agri. miss. so. 12; fem. cent. so. 15; by E. Hulburd,	27 00
Sutton, Ms. Asso. P. Marble, Tr.	4 00
Swansey, N. H. S. Parsons, by Rev. Z. S. Barstow,	4 00
Temple, Me. Mon. con. by Rev. D. Thurston,	4 00
Trenton, N. C. Coll. by Rev. J. G. Hamner,	3 25
Unionville, Va. Gent. asso. 15.50; La. asso. 23.57; by S. Hickok,	32 87
Utica, N. Y. Mon. con. by A. Thomas,	17 25
Washington, N. C. Coll. by Rev. J. G. Hamner,	30 10
West Brookfield, Ms. M. box of J. Cary,	2 00
Wilmington, N. C. Coll. by Rev. J. G. Hamner,	33 25
Winthrop, Me. Mon. con. by Rev. D. Thurston,	23 00
Worcester, Ms. A friend,	5 00
Unknown, R. of B. 3; a friend, for Sandw. Isl. miss. 12; a fam. who have lately lost a child, to ed. cha. chil. by A. Thomas, 20; a friend, by J. Clap, 5;	40 00
Amount of donations acknowledged in the preceding lists, \$2,737.58.	

III. LEGACIES.

Halden, Ms. Mrs. Eunice Eastabrook, dec'd, by Abner Perry, Exr.	27 00
Oakham, Ms. Miss Elizabeth Parmenter, dec'd, for prop. the Gospel among the Jews, by Joel Jones, Exr.	150 00

IV. MISSION COLLEGE IN CEYLON.

Draper's Valley, Va. S. Shepherd,	1 50
Norwich, Ct. A friend,	210 50
Unknown, A friend, rec'd April 12th,	10 00

V. DONATIONS IN CLOTHING, &c.

Hampshire Chris. Depos. Ms. Southampton, a barrel for Sandw. Isl. miss.	
Hardwick, Ms. A box, fr. fem. char. so. Miss E. T. Lawton, Sec.	37 75
Ipswich, Ms. A bundle fr. fem. miss. so. for soc. miss. by Charlotte Dodge, Tr.	10 07
Lebanon, Ct. A box, by J. Huntington.	
Newburyport, Ms. Window sashes, &c. for the Sandw. Isl. miss.	
Woodstock, Vt. Twenty-four and three-quarter yds. shirting, fr. P. Sampson, by N. Coolidge.	
Committed to the care of A. Thomas, Utica, N. Y.	
Russia, N. Y. A bundle.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Fulled cloth, and domestic cottons of all kinds.

NOTE. The sum of \$23.50, acknowledged in the Herald for October last, p. 336, under the head of New Hampshire, was from the Fem. cent. so. in Walpole, N. H. and forwarded by Mrs. Mary H. Bellows.
The sum of \$10, acknowledged in the Herald for January, p. 30, from Clinton, N. Y. by Miss Royce, was for Barley Wood.

Book-binders would render an essential service, by binding past volumes of the *Missionary Herald*, and various pamphlets, belonging to the Board.

DONATIONS,

TO THE UNITED FOREIGN MISSIONARY SOCIETY,

From February 1st, to March 15th, 1826.

Albany, N. Y. Second department of northern miss. so. by J. Walker, Tr.	50 00
Basking Ridge, N. J. Fem. cent. so. by P. Lewis, Tr.	14 00
Big Spring, Pa. Presb. chh.	20 00
Bridgton, N. J. Fem. miss. so. 2; fem. so. 2d pay. for two youths, 24;	25 00
Bloomington, N. Y. Cong. by the Rev. J. Arbuckle,	80 00
Brooklyn, N. Y. N. Denton, 30; J. C. Feeke, 20; A. Van Sinderin, to constitute Henry Van Sinderin a life member, 30; miss. so. by D. Kimberly, Tr. 100;	170 00
Chester co. N. Y. Cong. by Rev. J. H. Thomas,	10 00
Clarkstown, N. Y. Aux. so. by D. Fry, Sec.	9 50
Cumberland, Md. Aux. so. by J. Butler, Tr.	23 00
Elkton, Del. F. Henderson,	7 00
England, Charles Stewart,	30 00
Fairfield, N. J. Young la. miss. so. by Miss B. Westcott, Tr.	10 00
Jamaica, N. Y. Mon. con. by E. Wickes,	15 75
Lansingburgh, N. Y. Young men's miss. so. 8; m. box of E. H. Blatchford, 1;	9 00
Mercersburgh, Pa. Miss. so. by J. McMordie, Tr. 25; fem. miss. so. by A. Shannon, 50;	75 00
Middletown, N. Y. Fem. benev. so. 15; mon. con. 6;	21 00
Milton, Pa. Aux. so. of Northumberland co. by T. C. Pollock, Tr.	10 00
Mississippi, A la. av. of a silver spoon,	4 00
Morristown, N. J. Fem. aux. so. to constitute A. Barnes, a life member, by J. N. Johns, Sec.	30 00
Newark, N. J. Mon. con. in 3d presb. chh. by Rev. Mr. Hay, 25 16; mon. con. in 3d presb. chh. by Rev. J. T. Russell, 100; 1st presb. chh. 3d pay for ed. cha. youths, 12;	794 15
Newburgh, N. Y. Mon. con. in presb. chh.	15 00
New Utrecht, N. Y. Fem. miss. and tract so. to constitute the Rev. John Beattie a life member,	30 00
New Ville, Pa. Miss. so. to constitute the Rev. Alexander Sharp a life member,	30 00
New York city, Miss. Asso. of Cedar street, for John B. and Harriet Romeyn, 24; L. Suydam, 10; mon. con. in presb. chh. in Cedar street, 11 88; do. in 7th presb. chh. by Rev. E. W. Baldwin, 12 25; a friend for Henry Blatchford, 12;	79 11
Owego, N. Y. Presb. chh. 16 24; fem. work. and read. so. 12; by E. Coit,	28 24
Oxford, O. J. E. Annan,	1 00
Parippany, N. J. Fem. sew. so. Catharine Hartwell, Tr.	14 00
Perth Amboy, N. J. Fem. union miss. so. by C. A. Brinley, Sec.	33 00
Philadelphia, Pa. Aux. miss. so. by A. Henry,	125 00
Richmond and Manchester, Va. Aux. societies by J. M. Weaver,	120 00
Sag Harbour, N. Y. Mon. con. by J. Hedger,	7 00
Scotch Miss. So. by S. W. Brown,	15 00
Shippensburg, Pa. Rev. H. R. Wilson, 10;	
J. McClay, 5; D. McClure, 1; mon. con. 6;	23 00
Southold, N. Y. Coll. by Rev. Mr. Reeve,	7 00
Succasunna, N. J. Mon. con. in presb. chh. by Rev. Mr. Kמוש,	17 24
West Farms, N. Y. Mon. con.	1 00
Unknown, J. Folom, for ed. of John S. Folsom, 13; a friend, 20; W. B. and D. Dolan, 1;	33 00
Total of donations to the U. F. M. Society, acknowledged in the preceding list, \$2,168 13	